

THE  
CHINESE RECORDER  
AND  
*Missionary Journal.*

---

VOL. XXV.

JUNE, 1894.

No. 6.

---

*The Edward Bellamy of China: or the Political  
Condition of the Middle Sung.*

BY REV. ISAAC T. HEADLAND.

[Methodist Episcopal Mission.]

(Concluded from p. 213, May No.)

2. *The Militia Law* (Pao Chia Fa, 保甲法).

THE second important law established by Wang An-shih was called the Pao Chia Fa. By this law, says Mayers, "the whole population was rendered liable to service as an armed constabulary."\* Every ten families was organized into what was called a Pao, over which was appointed a headman called a Pao Chang; every fifty families became a Great Pao, over which was appointed a Great Pao Chang. Ten Great Paos, or five hundred families, became a Fu Pao, over which was appointed a Fu Pao Chang and a Vice-Pao Chang.

From every family in which were two able-bodied men one was selected as a soldier (保丁). Should there be another strong man besides these two he also must meet with the Pao; indeed every man who had either wealth or courage was forced to become a soldier.

These soldiers were all to furnish themselves with bows and arrows and be taught the art of war. Every fifty families must have five men on guard. If they caught a thief a prize was given to them. If the same Pao should have one of its own men become a robber, a murderer, a plunderer, a conjurer, or an adulterer, and the Pao knew it and kept it a secret, they were condemned, and received extra punishment when it was discovered.

\* Chinese Reader's Manual, p. 244.

But no Pao was forced to interfere with the affairs of another Pao, nor were they expected to reveal anything concerning any but their own. Each Pao was responsible for its own affairs and not for the affairs of any other. Notwithstanding this it became a matter of common occurrence for men to escape from the ranks and become thieves and robbers.

The emperor heard that the people in the villages mourned, because they had no money to purchase bows and arrows, and it was not long till it became a street rumor that the emperor was choosing and drilling soldiers to go to war to protect the borders, and the historian adds, "Fathers and sons were known to weep." The emperor told An Shih that he must put the Pao Chia Fa into operation very slowly. But, said An Shih, we must not lose the present opportunity, and he advised the emperor not to worry about it.

The Prefect of K'ai-feng Fu (韓維), the capital at that time, was the man who had refused to receive the praise which was due An Shih. He told the emperor that after the enrollment the people were in disorder and alarmed. Some cut off their fingers, others their whole hands, in order to escape being drafted as soldiers, and he asked the emperor to wait till after the harvest, when they could consult further about it. The emperor asked An Shih about what the Prefect (韓維) had said, and this was his answer: "This matter of their cutting off their fingers and hands is in the first place uncertain, and even if it were certain it is not to be wondered at." The emperor thought that the speech of the people ought not to remain unnoticed. "If the man who governs the empire," said An Shih, "wants to follow the wishes of the people then why have an emperor and why have the officials?" An Shih was successful, and the man who had refused to receive another's praise was sent to an outpost.

3. *The Law regarding the hiring of Workmen, called the*  
*Mu I Fa (募役法).*

The third important law enacted by Wang An-shih was regarding the hiring of workmen for public service. Formerly when any important work was to be done for the government each Fu, Chou and Hsien sent its people to help do the work. This law was enacted that the people should be required to pay a tax, so that men might be hired to do the work. This tax was to be levied according to the property of the person.

The people were divided into five ranks, in order to distinguish how much each should pay. These five ranks were expressed by the indefinite terms—the very rich, the rich, the common, the poor

and the very poor. The official, the widow, the orphan, the priest and the young man under age were also taxed according to their position.

When the money was subscribed an estimate was made as to how much money the subscribers would need for their Chou or Hsien. The amount of the subscription depended upon the financial condition of each family, but besides the subscription they were required to pay 2 % extra to provide for drought or inundation. This money was all to be used to hire men to work instead of having them sent by the Chou or Hsien.

After this law had been enacted several hundred persons of Fuming Hsien (東明縣) went to K'ai-feng Fu, the capital, to demand redress of their grievances. The emperor knew this, and asked An Shih about it. "The people," said An Shih, "want to bring this law into dispute. They think they have subscribed so much money that we must have a surplus; they therefore all together tell their grievances, hoping that they may thereby force us to abrogate the law. If we stop the subscription we must allow them to become laborers again."

Whether the emperor was convinced or not he acceded to the wishes of An Shih, but when many documents were presented by the officials, and he told An Shih that he must "let up a little on this law," he received this answer: "The court makes the laws; they must be righteous laws. And they must not be changed simply because ignorant people do not like them." The emperor refused to listen to the officials, and the laws were enacted.

The sum of An Shih's three most important laws may be said to be this:—

1. By the Seed Grain Law the people were provided by the government with all the seed necessary to produce a harvest, so that all their needs might be supplied.

2. By the Militia Law they were provided with a system of self-protection and self-government, the very thing our socialists claim the people want.

3. By the Law for hiring workmen they were protected from ever being impressed by the government to perform any public labor without remuneration.

What now are the reasons why this system failed to accomplish the desired results?

In the first place it did not take into consideration the fact that when men's needs are provided for they seek for luxuries. Men are not satisfied simply because their needs are supplied. The more wants are satisfied the more he has to be satisfied. Our poet has said truly:—

... "Wants satisfied, wants breed;  
The more folks have the more they seem to need."\*

His laws were originally instituted to supply a much felt need. The poor people were kept poor by the exorbitant interest charged by the rich, from whom they were compelled to get their supplies. The original intention in the enactment of these laws was to supply this need, but when placed in the hands of petty officials much of the money instead of being distributed was "absorbed," and much of it was forced upon the villagers who had no use for it, simply because these petty officials imagined they would receive credit in proportion to the amount of money distributed and the amount of interest collected. Thus it became simply a source of revenue.

Again the original intention was to allow them in times of drought or flood to pay the interest in years of plenty. But these petty officials, in order to save their own face, compelled them in years of plenty to sell their grain, as soon as harvest was over, at a low price and pay the interest, and in years of famine they even compelled them to destroy their houses and sell the tiles and bricks, in order to save themselves from being imprisoned. The condition of the people is very well illustrated by Cheng Hsieh (鄭俠), who had charge of the An Shang Gate (安上門).

This gate-keeper drew an illustration of the scenes which daily came under his notice. Fugitives from the north and east supported the old and led the young. The roads were full of sad, sick people, whose clothes were ragged, and whose only food was the roots of grass and the bark of trees. On every hand were seen the sad, wan faces of half-starved and naked men, women and children, aged and infirm, covered with sores, with no physician to heal and no hand to help. "This," said he, "is what I daily see. If the emperor should see this he would weep. This is in the capital; how much worse then must it be 1000 *li* away from the capital!"

"This drought," said he, "is because of An Shih. If the emperor will look at my illustration and follow my advice it is that he cast off An Shih, and if in ten days it does not rain I ask the emperor to behead me for my bad counsel."

He, being unable to induce the official to present this illustration to the emperor, falsely pretended at the imperial stables that he had business with the emperor concerning the sacrificial rites, and thus obtained a government horse, which transported him to the court. The emperor took his illustration, looked at it and sighed. That night he could not sleep. The next day he temporarily abrogated the laws, and on that day it rained. This caused

\* Will Carleton's "City Ballads."

such great joy that the officials collected at the court to rejoice on account of the rain. The emperor showed them the illustration and asked An Shih if he knew its author. "He was a pupil of mine," said An Shih, and at once he asked to resign his position. An attempt was made by his associates, however, to punish the gate-keeper for using a government horse under false pretences, and by tears and petitions they kept An Shih, but in a short time thereafter he was allowed to resign.

An Shih had made himself so much of a necessity to the emperor that he was soon recalled, but only for a short time, for the sentiment among the officials, and indeed among a large class of the people, was so strong against him that he again resigned and was never recalled. But none of his laws were finally abrogated during the reign of this emperor (神宗). After his death, however, his mother was appointed regent, and at once the face of things began to change.

The Empress Dowager asked the great historian Ssu Ma-kuang (司馬光) what was the most important thing to be done, to which he answered: "The most important thing is to open the doors of speech." The empress at once issued a proclamation of free speech. Many documents were presented, and Ssu Ma-kuang was made Prime Minister.

In the spring of this year (1st of the Che Tsung, 哲宗) the Seed Grain Law and the Law for the hiring of Workmen were abrogated. An Shih lived at Nank'ing (Chin-ling, 金陵). Whenever he heard that one of his laws was abrogated he pretended he did not hear, but when he heard that the Law for hiring Workmen was abrogated he exclaimed: "Is this law also abrogated!" Then waiting a little while he added: "This law finally cannot be abrogated." "Tseng Pu," said he, "is the only man who, from the time we began till now, continued to believe that the laws could be enacted, and Ssu Ma-kuang is the only man who, from the time we began till now, continued to believe that they could not be enacted." Thus in one year after the death of the emperor who supported An Shih, and during the life of the latter, with a woman at the head of the government—a woman who was called the female Yao-shun—the work of ten years was overthrown amid general rejoicing.

Without following An Shih further let me close with a quotation from Boulger's History, which seems to me a proper estimate of the character of Wang An-shih. Says this thoughtful writer:—

"His schemes were Utopian. 'The state,' he declared 'should take the entire management of commerce, industry and agriculture into its own hands, with a view of succouring the working classes and preventing their being ground to dust by the rich.' During his

term of office these views were carried into execution. The poor were to be exempt from taxation, land was allotted to them, and the seed-corn provided. Every one was to have a sufficiency; there were to be no poor, no over-rich. The masses expected their chosen minister would confer on them the greatest benefits and the least discomfort entailed by human existence. China was to rejoice in an ideal happiness, because the people were to possess the main advantages of life, which were stated to be plenty and pleasure.

These dreams were rudely dispelled by the reality. Although tribunals were appointed to direct and supervise the operations of the peasant proprietors, and although theoretically—man being assumed to be a perfect machine, unbiassed by passion or sordid motives—the scheme should have proved successful and should have conferred great benefits on the people, it as a matter of fact produced none of these results, and was an unqualified failure.... Ssu Ma-kuang denounced his views as chimerical. But as men are swayed by their hopes, and as the statesman, whose argument is based on what the future—painted in his own brilliant colors—may bring forth, must have the advantage over and attract more sympathy than those who dwell on the merits of the past and oppose change, Wang An-shih.... long had the great majority of his countrymen at his back. It was only when it could no longer be denied that his schemes had proved abortive, and that his regulations were mischievous, that he lost the sympathy of the public." Nevertheless "he protested to the end that his scheme was sound, and admitted of practical application, but he does not appear to have been wronged in being styled the Chinese socialist or visionary and speculative minister of the eleventh century." (\*)

(\*) Boulger's History of China, Vol. I, pp. 400-403.

---

There is widely spread in Manchuria among both Chinese and Manchus a form of disease which will not rank with insanity, epilepsy or any other "mental" disease known to me in Christian lands. The Chinese call it "Possession by the Devil," or "demon." The trouble is intermittent, but has the patient in a sure grip. When such a person becomes a believer the disease is cured at once and forever.

Young Mao, a well-to-do farmer, went into Kai-yuen on business. There he heard of our chapel, where was preached "foreign" doctrine. He went, was interested, spoke to the preacher and remained a week on the premises to learn Christian truth. What he had learned he spoke of to his wife and mother on his return home. The former, as soon as she understood the story of free salvation through a crucified Saviour sent by the love of God, cried out: "I'm cured!" She was then and there cured of that "possession" of which she had for long, weary years been a thrall, and though during the subsequent six years she has had troubles many and great sorrows there never has been a trace of the old black shadow. The "miracle" caused a great sensation in the place, where there is now a respectable little congregation, the village going by the name of the "Jesus village."—*Home Paper*.

*The Gospel for all—Our obligation to impart it to others.\**

BY REV. GEO. T. CANDLIN.

[Methodist New Connexion Mission.]

"Behold I bring you good tidings of great joy, which shall be to all people."  
Luke ii, 10.

**M**Y object to-night is not to preach a sermon but to maintain a thesis. Travelling lately under circumstances which gave me exceptional opportunities of mixing with various people and hearing various opinions on different topics my attention was particularly directed to the opinions current respecting Christianity and respecting Christian missions. Impressions received two years ago in England were revived, and at the same time intensified to an almost unlimited degree. These impressions are such as seem to me no less than shocking, surprising, contradictory. For these produced in my mind the conclusion that there is within the Christian community a very prevalent opinion, and though I would not figure as an alarmist I am impelled to say it seems to be a fast increasing opinion, that Christianity as a religion is true, is a very good religion; indeed the only possible one for us the Christian peoples of the world, but that for all the other great races of mankind it has no value. The attempt to propagate it therefore in those wide regions of the world where it is not prevalent is to say the least undesirable. The degrees of undesirability, according to current opinions, vary greatly. Some without having any distinct views on the subject simply profess that they have no interest whatever in Christian missions. Others think them quite needless as well as impracticable. Others again have made the discovery of which they seem proud that they are mischievous and wrong, that in fact the missionary is to be suppressed, because he is quite unwarrantably interfering with other people's religion. Why cannot you let the heathen alone? they are all right as they are; their religions are as good for them as ours is for us. These questions indicate what seems to me to be a very common frame of mind.

But when the question is put to such people, Have you then relinquished Christianity as a religion? they resent the inquiry as an aspersion. They do not all profess to be converted people indeed, but they have not apparently abandoned their intellectual faith in Christianity. Now this is what seems to me astonishing, contra-

\* Preached in Union Church, Tientsin, December 3rd, 1893.

dictory, inexplicable, amazing. I am not now speaking of that large class of people who, as they frankly confess, have no religious convictions, and who do not believe in the propagation of Christianity, because they do not believe in Christianity. Their position is logically consistent. What they do not value themselves they care not to impart to others. But to me the idea that the religion of Jesus is good for some, yet not good for all, is simply a self-contradictory idea.

This then is my thesis that the religion of Christ, whatever may be its peculiar doctrines and whatever may be its relation to other systems of belief, is a world-religion, intended for all, offering grace and blessing to all and implying the essential obligation on the part of those who have it to spread it wide among those who have it not. So that no man is justified in saying, I accept and believe in the Gospel for myself, but recognize no obligation to impart it to others. This is the thesis of my text—good tidings of great joy—to all people.

My position involves an extreme alternative, to which I will commit myself fully and unreservedly, viz., that in reason we can do either one of two things, but cannot take any course half way between them. We can be Christians and desire and endeavour to extend our religion all over the world, or thinking it not worth the acceptance of mankind can relinquish it altogether. But we cannot consistently accept it as good tidings which, however, are not to travel past our own ears.

The word gospel came into the world with Jesus Christ. He brought us good news—a message of peace, a promise of life. The news was for telling the message to all; the promise was unrestrained. And this is in harmony with the native instincts of the human heart. The first noblest impulse of human nature is the desire to know the truth, but this impulse itself is incomplete until it realizes itself in the effort to make it known. Why, the paltriest bit of gossip which you got from your neighbour your soul will chafe and fret until you tell it again to others. For even our love of gossip is due to a worthy faculty in us, though often but meanly used. This fellowship of ear and tongue which in small things and great urges us to tell what we hear, teach what we know and give what we receive, is a fact unending in its significance. It is a spontaneous recognition of our kinship with all men, it is an instructive assurance of the worth of truth, it is a presage of its universality. In this one single fact that it is nature, natural to us to utter what we have heard, we have the sure pledge that truth will never die out of the world, that fellowship amongst men will increase, that the claims of all to enter upon the rich inheritance

of a future ever widening and warming to a more glorious issue cannot finally be ignored. The yearning to utter is in exact proportion to our own conviction. He who tells nothing knows little, and only half believes the little he knows. He is either a mean thief trying for private ends to cheat his brothers out of the precious ore of knowledge, which is all men's property, or a lazy sluggard whose slumbering veins truth itself cannot stir. Let a man have a conviction and he will not rest till he find some one else to convince. The passion rises to such a point of burning enthusiasm that fanaticism itself is cold in comparison. There perchance the future prophet is working at some lowly task, a quiet plodder along 'the cool sequestered vale of life,' but some day, as though in a moment of accidental abstraction, a great truth comes sweeping into the line of his vision like a star of glory, every ray of which pierces him with unearthly bewitchment, and the night is forgotten, for the star only has his eyes, and the brightness and the repose and the strength of it alone flood his heart; the fire of truth has got into his blood, and in its divine intoxication he will dare all things, break all ties, leap all barriers, prove stronger than kings or multitudes; chains cannot hold, or tortures and gibbets restrain him; he must speak his thought and tell his vision, and if to secure his silence you commit him to the dark guardianship of that dread gaoler whose prison is an empire greater than that of all the kings of earth, out of the pallid realms his voice will sound with such solemn might that the ages cannot drown its echoes. What would the world do without such men? But they do not appear amongst people who say, 'Oh yes, our religion is all right for us, but we have no business to go preaching it among people who have a very good religion of their own.'

Men mistake this notion for tolerance; it seems to me it should be called by a different name. There is such a thing as apathy, and this looks very like it. Tolerance is a very good thing—the beautiful spirit of charity and tenderness which will hear as well as speak, learn as well as teach, suit the seed to the soil, be slow to demolish, patient to build, be sympathetic to every phase of life and every variety of teaching. But to have no thoughts you wish others to share with you, no ideas you care to propagate, no truths you hold so precious that you want everybody to believe them; this is not tolerance, this is intellectual stagnation, moral suicide, spiritual atrophy, eternal death. 'Good tidings' which you keep to yourself are not 'good for much.'

In these enlightened days one would not be greatly surprised to see a proposal in some of our advanced organs of intelligence that missionary societies should abandon their operations and cashier

the missionaries. Then the nations will all be comfortable all round, each one having its religion and sticking to it and being satisfied with it, and various causes of anger and strife will be set aside. Yes, no doubt, but then also will be the sure signal that Christianity has settled down to that calm quiescent state when all its value is lost, and like so many other religions it is a spent force in the world. Such a step, if we could imagine it taken, would be 'the beginning of the end,' and with sure prognostic you might anticipate the day when the adorable name, no longer sounded on every continent and carried to every isle of the sea, the name at which foolish Paul dreamt, 'every knee would bow and every tongue confess him Lord,' will be a feeble memory, the title of a king disrowned. What a contrast from New Testament times when the absorbing idea was not that we can do without missionaries, but that every Christian was a missionary, when to suggest a pause in the evangel would have been to utter treason, and when to deny Christ to the world would have been to deny Christ.

I cite no proof texts. I do not believe in them. But New Testament theology has two master principles which make the very soul of it, that Christ is a Saviour and that He is Saviour of the world. To deny either of these is to take away all that is distinctive in Christianity. The universality of Christianity is not simply written in every text but expressed in every event of the Gospel history. Its whole genesis was a witness that it could not be controlled or confined. It is open to anyone to argue that our Lord Himself tried to limit its application. If so we have to say with reverence that even He could not. Apostles and disciples certainly tried to, but in vain. Its very genius is not to build up middle-walls of partition but to break them down. Through all obstacles, all prejudice in the face of every national law and national custom you like to mention, it moved on to its never abandoned objective—the renewal of the world. That is the true goal of any religion which would be permanent. If Christianity has a serious rival it will be the religion which undertakes not less, and none can undertake more, but which offers a prospect of doing this better than she can. When she ceases to aim at it she will deny herself. 'Which shall be to all people.' The grand idea underlying the words is that the Gospel is something altogether without compass. You cannot find its limit anywhere. Salvation is a blessing too great to be localized. Whether or not our Lord Christ stands in a saving relation to the countless worlds that roll as stars in space we cannot know, but we are certain that He is the Saviour of this world and of all of it. Redeeming grace reaches perpendicularly as high as heaven and horizontally all round the equator and out to both the

Poles. 'Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth.' Such is the limitless horizon of universal hope which Christ lit with the hues of morning burnished with the deep red gold of dawn. This is the key-note of the Gospel; it is the key-note of missions. 'The field is the world;' the Gospel field can never be anything less. Its universality is the most essential feature of the Gospel. Once allow this claim to be lowered or limited and you have changed its very nature. After that it may be anything you like to make it, but it is no longer *the Gospel*. It loses its infinite grandeur and becomes a measurable thing, it loses its eternal principle and has a vanishing point in time's long perspective. Then it can no more say 'forever,' because it has forgotten the other words, 'where-soever' and 'whosoever.' Then it is a thing 'in part,' and when that which is perfect is come it must be 'done away.' Once get to that, and you may have as much systematic theology as heart could wish, and a Church of reproachless respectability and devoutness, and you may refine and refine to a spurious Pharisaic type of exalted spirituality, all inhuman and other-worldly, but if you leave out the world you part company with Christ, for it was no less a purchase which He made with His most precious blood, and whatever you do He will cling to His right to the end.

You have a perfect right to say that we missionaries are wrong and foolish in trying to convert the world, and that it will end in more harm than good. Only I do not think your blame is fairly distributed, for you very unjustly leave out of sight the fact that the mistake did not begin with us. We have been seduced by a bad example. The mischief is to be traced to Peter and Philip and John, to Barnabas and Stephen and Apollos, but most of all to that reckless and criminal fanatic Paul. Nay if you will be perfect and reach the fountain-head you must lay the offence, where indeed all the world's offence was laid, and ask of the highest His right to disturb the world, to turn the tide of history into new channels and to impenetrate the ages with a quenchless passion for perfect life in a perfected society. Or can anyone give a reason why the glad tidings, in the face of all opposition and at the cost of endless disturbance, were to be spread wide through Asia Minor and on to cultured Athens and stately Corinth and martial Rome in the first century, but are not to be published among all nations now? The truth is, it is the very stamp and hall-mark of Christianity that it cannot let the world alone. It must be changing, arousing, unsettling, upheaving, renewing, and can no more lie quiet in the heart of mankind than quickening yeast can sleep in wholesome meal,

If anyone likes to say: Well but it is not the spread of the Gospel in the world that I object to; if you are sure it is the right Gospel I only object to missions as they are conducted. No doubt pure and unadulterated Christianity would be a good thing to disseminate through the world, but these systems that you teach are monstrous corruptions of it; your teachings are wrong, your methods are wrong, you do not deserve to succeed. Then I join issue with you and say you do not take exception to the principle of missions but only to the current manner of carrying them on. Then why are you not showing us the right way, why are you not taking to mankind the message which ought to go and in the way which you approve? Christ left the business on our hands, not on the hands of a few, but on the hands of His followers, of all who are Christians, on yours if you profess to be one; you are as responsible for its execution as I am; if I am wrong in my way of doing it, do not sit down and condemn the attempt altogether but show me the right way. Or, shall it be said—yet irony could reach no sublimer extreme—that those only who have misunderstood their Lord and misread His claims of the world and formed erroneous notions of His errand to mankind, are yet the only ones who have the heart to tell his name among the nations and preach His salvation through the earth; while all who have rightly conceived His character and formed a true estimate of His relation to men love Him so little that they will be at no pains to make Him known and value His truth so lightly as to wrap it in the napkin of their own intellectual vanity?

Only fancy now our acknowledging once for all that the religion we profess is not for the whole world, frankly accepting the fact, giving up the missionary dream as a delusion and in common honesty squaring our own worship to correspond. What changes we should have to make to be sure! In the first place we might hold on to the Old Testament, but the New Testament could no longer be read in our Churches, for it would contradict our theory on every page. I doubt if we could find a single chapter of it in which this wild idea of converting the world does not crop up, and we must disuse the Lord's prayer or submit it to considerable excision and provide a glossary for the rest. What a lot of explanation 'Our Father' would take to show who was meant by 'Our' and who was not. 'Hallowed be thy name' could not pass without revision of the most surprising sort. 'Thy kingdom come' would never do—must come out entire. 'Thy will be done on earth as it is in heaven.' Alas! that is worse—must be banished utterly. The 'daily bread' would be a selfish loaf, and the 'deliverance from' evil a partial grace, and 'the kingdom and the power and the glory,' of course

we knew before they did not rightly belong to it, would all break down. Then how all our hymns must be tinkered up and our forms of prayer restrained in undistinguishing benediction. Altogether we should have terrible work of it to get things right. At least it would have one healthy result. For very shame we should have to abandon the habit we have been following so long, hypocritically enough as it is, of glorying in the untold blessings which Christ had brought to the whole human race when we had come to the pass where not only was his influence confined to a third or a fourth of mankind but we had not the remotest intention of extending it farther.

But we are told that in some cases—China especially—we are introducing a disturbing force, one which is calculated to increase the difficulties of her rulers by rousing discontent among her people, one that may tend to disturb the established order and discredit time-honoured customs. We are said to be intermeddling with their unquestionable right to govern their own people in their own way. Have they then such an unanswerable right to be considered? Bear in mind how these eastern rulers have treated their subjects and that for ages, how they have let the multitudes toil in misery, how the social and physical conditions of their lot have been neglected, how all political rights have been withheld, with what cool indifference they see their subjects the victims of famine, of pestilence, of flood, of drought, how they have studied only the art of riding safely on the back of this great dumb, blinded monster, the nation, and fattening on the luxuries they have taught the starving creature to procure for them. I do not forget honourable exceptions which I know exist, but looking at them as a class, knowing their lives, knowing their political aims, knowing their callousness to misery which does not touch them, their insensate dread of any change lest it should in the remotest degree affect their age-consecrated privileges, I ask you, is it for us, the free peoples of the earth who have witnessed for liberty as our fathers died for it, who have preached the rights of men to the treasures of knowledge and the opportunities of success and advancement, to be tenderly scrupulous about their claims, to endorse their right to enslave forever and to hold back the light which may shine with searching censure on their works and ways?

We Christians want an argument which shall be effective, unfailingly effective, to prove the divinity of our religion. We have been trying various ones through nineteen centuries—metaphysics, theology, evidences—but there are flaws in them all, and the world is yet unconvinced. It is not by argument but by action that it can be convinced; success alone will succeed. Only when its love, its

truth, its purity have made all hearts glad ; only when its promise and ambition and fierce desire for the uplifting of man have wrought their perfect issue ; only when its deep peace stills the strife alike of men and nations ; only when its healing has banished woe from the last anguished sufferer's heart ; only when the kingdom comes to all, will all believe. While light shines *from* and *toward* there must be shadows. But when equally diffused, it dwells alike above, beneath, around. In the sunless splendour of the perfect day no darkness can hide.

---

*God's Various Methods of blessing Mankind.\**

BY REV. TIMOTHY RICHARD.

[English Baptist Mission.]

*Introduction :—Statistics as a Data for gauging Prosperity, Definition of Religion in general and Christianity in particular.*

WHEN God first created man, male and female, we are told that God blessed them and said unto them, "Be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth."

In estimating the blessings conferred on the human race it is well for us to start with some fixed data. Whatever promotes the prosperity and life of mankind generally is to be considered a blessing, whatever imperils the prosperity and life of mankind must be regarded as a curse.

The population of the Roman empire in Europe, Asia and Africa about the commencement of the Christian era has been estimated at fifty-four millions, and the population of the Chinese empire at that time about twenty millions. Suppose then that the population of the whole world was one hundred millions at that time. The present estimate of the population of the world is 1500 millions. From this it follows that the population of the world has only doubled itself every 450 years or so. This is an important factor never laid hold of before for this purpose so far as I know. If we calculate backwards from the Christian era at the same rate of progress, starting with a population of one hundred millions at the Christian era then it would have taken 12,000 years for one pair of the human race to increase to one hundred millions. From this it follows, if we accept the usual chronology, that the ancients must

\* Read before the Shanghai Missionary Association, April, 1894.

have multiplied far more rapidly than those after the Christian era, or that that chronology must be given up, as these estimates are now superseded by better ones.

But we now use these ascertained statistics simply to get an average rate of increase from which to estimate the effect of certain changes on the weal or woe of the human race. We have no time to apply it in detail this evening. We only apply it in one instance.

The latest statistics of the world give the increase of mankind at the rate of eight per cent every ten years, or in other words the doubling of the population in about ninety years. The population of Europe in 1800 was 175 millions, in 1890 it was 350 millions. This proves the prosperity of the world in this century to be five times more than the average prosperity since the Christian era.

When speaking to politicians and scientific men, religious people have often called their attention to the grave importance of *religion* in the world as the greatest power of all, and ask, "What shall it profit a man if he gain the whole world and lose his own soul"? Let us this evening, however, not dwell entirely on the *spiritual* aspect but on the material and social aspect of man as well, as these also are comprehended in the theocracy or Kingdom of Heaven which our Lord came to establish. By so doing we shall hold a better balance of the forces with which God has endowed us.

Let us see what religion really is. Many definitions of it have been given. Kant says it is *morality*. Fichte says it is *knowledge*. Schleiermacher calls it *dependance on a higher power*. Hegel calls it *freedom*. Max Müller says it is *apprehending the infinite*. That may be said of many religions. But I cannot possibly think that any of these cover what the Bible teaches us of the Kingdom of God, and the Christian religion is nothing less than that. Tylor is nearer the truth when he says that belief in spiritual beings is the *minimum* definition of religion,—in other words a definition of the smallest religion; while Christianity in its entirety is by far the greatest religion in the world, and includes *all* the definitions, while they define only different phases of its grand whole.

1. Take the passage just read from Genesis. Man is to subdue the earth and have dominion over every being and thing upon it.

2. Take the Ten Commandments. Only the first three have reference to God and the last six have reference to man; the fourth commandment seems to have reference to God and man; the works of creation (or nature as we call them in our days) were not to be forgotten, as if there should be some danger of that.

3. Take again our Lord's summary of the commandments. Love God; that is like some other minor religions, but *love thy neighbour as thyself* embraces all that is comprehended in jurisprudence.

ence, law, national and international; and Christianity is therefore in its two great commandments far greater in its scope than other religions.

Take the theocracy established by Moses. True it had reference to God and man, Jews and Gentiles, bond and free. It had a code of laws relating to all matters of human welfare, but it was for the children of Israel only.

Take the glorious description given by the prophets of the Kingdom of Heaven to be established by the Messiah. The Messiah was to rule in righteousness; he was to deliver the poor and oppressed, the widow and the needy. There were to be peace and righteousness, salvation and praise. It was to carry out the will of God for all nations.

Take again what the New Testament contains. Our Lord came to establish the Kingdom of God on earth; if a kingdom, then all that belongs to a kingdom.

From the above references we see that the Christian religion includes a proper attitude towards God, towards sound government and towards the works of nature made for man's benefit. Christianity does not occupy itself in speculation about innumerable gods as the Hindoo religion does, but nevertheless it is everywhere pervaded with the sense of the divine in a more real sense than any other religion. Christianity does not occupy itself with metaphysical speculation alone like Buddhism, for it is the most practical of all religions as well as being metaphysical. Christianity does not occupy itself with speculative philosophy and paper charms to drive away evil spirits like Taoism; while it is the most powerful exorcist of evil spirits known in the world, it is the most sober religion as well. Christianity is not occupying itself with mere social problems in one nation as Confucianism does, but is the only religion in the world which practically attempts the salvation of the *whole* world. Christianity is not occupying itself in merely making an idol of a book, like the Koran, as an invaluable something received by somebody long ago, but is also a religion that believes in the spirit of God *indwelling in men now* and guiding them to-day as in days of old.

Nor is it right to allow men to squeeze this gigantic Christian religion into a corner. Statesmen of many lands—Christian as well as non-Christian—are never weary of telling Christians that they must keep their hands free from all part in government, forgetting that the government of any country is only a provincial department in the Kingdom of Heaven. The purely scientific man wishes the world to bow down and worship him as the creator of the material prosperity of modern days. But from Copernicus and Columbus to

Duff and Livingstone, from Bacon and Newton down to Sir James Simpson and Faraday, the Christian Church has its full share of distinguished discoverers, scientists and inventors.

Thus we see that ordinary definitions of religions and the relegation of Christianity merely to any one department of work fails altogether to fit in with the grand scope of Moses as to Israel or of our Lord Jesus Christ as to the whole world. The Christian Church has grappled with all problems of life and death. History records the triumphs and failures of its followers. To-day more than ever it wakes itself up again as it were from too much sleep and rest in the past and faces all problems and declares again as with the sound of a clarion in reply to God's command to save the world that nothing shall be left undone by it till

"His will be done on earth as it is done in Heaven!"

As God rules over matter and energy, mind and character, so should the full-grown child of God in his measure. As God exercises His providence over the innumerable cosmic systems that roll unerringly in infinite space as well as in the perfections of microscopic animalculæ and undiscernable atoms, in the government of the kingdoms of this planet as a whole as well as in the development of character in individual man,—so will the heir of God who realizes his royal birth-right. All problems of nature, of history, of all beings, are problems which, according to his opportunity, he must study, because they are under the superintendence of his Father—God!

Having given some statistics by which to gauge the prosperity of mankind and consequently the blessing which God in His providence confers on them, and having defined religion in general and the Christian religion in particular, we now proceed to consider three great departments of methods for blessing mankind, each having its source in our Father God, viz.:—

- I. By the discovery of the laws of matter and invention.
- II. By the discovery of the laws of social life and legislation.
- III. By the discovery of the laws of divinity and religion.

I. By the discovery of the laws of matter and invention. Recalling once more the text in Genesis about having dominion over nature this introduces us to the reign of mind over matter. In the New Testament too we are taught that the Spirit of God guides into *all* truth. An old methodist preacher once told me when I was a young student in my teens that he believed that God never meant man to be a drudge like a beast. Often have I thought of this in North China when I have seen a fine strong intelligent man pushing with all his might behind a barrow loaded with more than half a ton of goods while a mule pulled in front. Such men were

leaders of a dozen similar men and barrows and mules. Such fine men would have been captains of steamers or the managers of a great manufacturing establishment if they had only been trained to study the laws of nature and to apply them for the manufacture and transport of goods. The difference between a man being a yoke fellow with the beast of the field and a co-worker with the creator is in the exercise of mind and conscience on the great problems of life. This matter of the benefits conferred on man by science and invention is of vast extent. It is the history, in other words, of the increasing dominion of man over nature. We can only touch on the leading features.

(a). Let us consider, for instance, how long it took primitive man to discover fire, and then how long to discover the value of fire in cooking food as a help to digestion and nourishment.

(b). Consider the invention of tools, implements and weapons :—

For hunting—such as spears, bows and arrows ;

For trapping game ;

For fishing in many ways ;

For agriculture—ploughing, reaping, grinding ;

For clothing—the first attempts at spinning by finger, by spindle, by wheel, and weaving, and choice of suitable fibres ;

For building—hammer, hatchet, saws, drills, etc. ;

For navigation—rafts, canoes, boats ;

For pottery ;

For fuel and lighting ;

For smelting of metals.

All these mean thousands of years of time of discovery and invention, utilizing the *materials* of nature ever close at hand.

(c). Consider too the discovery of the art of recording events, first by means of hieroglyphics, and latterly by phonetic writing, as well as the development of the science of numbers, all of which are of incalculable service in preserving and disseminating discovered arts, as well as in other ways.

(d). Next consider *modern* scientific development and invention, when the mighty *energies* of nature which have been lying idle since creation are being waked up from their eternal sleep and bidden to serve man, to toil night and day, to run over land and sea, to light instantaneously our lamps, in fact, to be our willing slaves as if we possessed Aladdin's lamp, showing us on the one hand vast and undreamt of possibilities, and on the other that we are the true sons of God, able to create new worlds ! Yet this is but part of the work which God ordained man to do originally, and men now sum up their laws of dominion over nature in two great formulas, viz.,

That matter is indestructible and is measured by *weight*.

That energy is indestructible and is measured by *work*.

Next let us consider the method of blessing man by the discovery of the laws of social life and legislation.

The fierce murders and wars from Cain to Troy and from Troy to Napoleon have been unspeakable scourges to humanity. And the progress of mankind has been immensely checked by want of a just and unerring law to inflict unfailing punishment on the transgressor. This is seen before our eyes to-day in all uncivilized countries, *e.g.* Borneo, New Guinea, Central Africa and (before Christian nations took possession) in America and Australia.

Christianity wherever its principles are fully understood endeavours to introduce a *reign of law* everywhere without respect of persons:—The law of justice instead of unscrupulous power, of peace instead of war, of help instead of oppression, of love instead of selfishness and hate, of temperance instead of unlimited licence, of knowledge instead of ignorance, of general plenty instead of excessive wealth of a few and excessive poverty of the many.

But in many lands before Christianity had reached them there had been efforts more or less towards establishment of law. As these are unquestionable blessings when introduced by Christianity so they are blessings whatever government introduces them, *e.g.*, when we glance at the history of mankind at large we see—

1. That at one time communities, tribes and nations were governed by the most powerful men, and the life or death of the followers were absolutely at the will of these rulers. When captives were taken in war and were given the choice to die or work as slaves for their captors they soon supplied the tyrants and the oligarchs with slaves while their masters lived at ease; yet this was better than perfect anarchy.

2. We see that these absolute rulers gave but little justice in the early days. If a man was murdered the government did not trouble itself about it. The next of kin was to avenge the death. Or if it did interfere it was often done by such foolish means as ordeals—the same practically as the methods of witch-doctors in Africa to-day.

3. In process of time, however, certain customs were allowed to have the authority of law, and people were not entirely at the mercy of an irresponsible will or blind fate. Later on governments undertook to punish crime on payment for its service. Although liable to frequent bribery there was an idea of justice kept before the people. Feudal law became general in many lands, and a great king ruled his chiefs as these ruled their subjects. In time written laws were drawn up in China, India, Egypt and Europe. Some thousands

of years later, when Europeans during the crusades were brought in contact with Asiatic codes, new ideas of government were again suggested. The Mongol hordes later on threw all nations—Chinese, Hindus, Turks and Russians—into a fiery crucible. Out of all these commotions there arose new ideas of law and government. The renaissance began in Europe, and international law was commenced later on. The result of these laws in Christian and non-Christian nations, whether early or late, was the great civilizations of Babylon, Egypt, Greece, Rome, India and China and modern Europe and America. So far as they gave security to life and property they were a great blessing to mankind, although many of them were only suggestive prophecies of a greater ideal that was to be realised in the future. The monarchical, the republican and the constitutional governments have all been on trial and have borne their respective fruit.

Take the highest ideal wrought in France when under the influence of political leaders who did not believe in Christianity as exhibited by the Romish Church of those days. They declared for the law of liberty, of equality and of fraternity. These are grand sentiments so far as they go, and it is matter for high congratulation that godless statesmen (as many of them were) should do so much for humanity.

In order to liberty, however, Christianity makes the provision that the man should possess the same mind and spirit which was in Christ Jesus—then is he free indeed.

In order to equality, Christianity insists that it is not merely equality of classes in the same nation but equality of all nations and of all races before the universal law of God.

In order to fraternity, Christianity insists on the Fatherhood of God as a fundamental doctrine from which fraternity follows to all peoples as members of one family enjoying their father's patrimony.

Many French statesmen of superficial study had thought they had outgrown Christianity, because they had rejected the overtures of the Romish Church. After a little more study it will be evident that the instability of modern France, like the instability of France just before the great French Revolution, arises from trying to build on *partial* truths. When they have tried the principles of Christianity in their fulness, or have watched the fuller working of these in other lands, then they will have greater respect for the doctrines of Jesus Christ, as they are far more stable than anything the other principles have yet shown.

Moreover, the Christian Scriptures lay before us the law of active morality, of philanthropy, of edification, of mercy and of forgiveness which find but little room in modern politics.

The study of the blessings of the laws of social life and of sound legislation brings out these important formulas :—

1. That mind is indestructible and is measured by *adaptation*.
2. That character is indestructible and is measured by the amount of its *good works*.

Lastly let us consider the method of blessing man by the discovery of the laws of divinity and religion.

1. Hindooism believed much in superhuman beings controlling both the world and the affairs of men much as the Grecians did; hence it was the proper thing to honour the gods. This gave the Hindoos rest of mind for a millennium.

2. But it was said man was the sport of gods who were moved like men by passions. Buddhism was a rebound from the belief that these gods controlled everything by their own changeable wills to the belief that man could control everything—even the gods—if he had sufficient knowledge of the one immutable mind behind all. It was something like the maintainence of free-will against necessity. That gave some relief to men's minds for another millennium.

3. Taoism was a belief that there is a spiritual law—"Tao"—permeating all nature, and latterly that the high priest of Taoism could control all evil spirits; so superstitious belief in charms arose, as well as belief in a power to transmute substances into totally new ones, which has latterly developed into the science of chemistry in the West. This gave some relief to men's minds in China for two millenniums.

4. Confucianism set itself to govern States rather than individuals, though it insists that right government of States can only be the result of right principles in individuals. While in international law it is unable to satisfy international needs without consulting Dr. Martin's "*Wan Kwoh Kung Fa*" and other Christian authorities, yet its insistence down the ages that virtue in the long run is more powerful than arms like the second Table of the Decalogue has given comparative rest to a fourth of the human race for about two millenniums.

5. Judaism was originally a theocracy. Its King, the creator of the world, who had a providence over the world, was also a law-giver to the world. But the Jews made their laws national and tribal—Abrahamic. When Jesus Christ came He proclaimed this theocracy a *universal* one. He said, "Many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God." John said that Christ is "the light that lighteth every man that cometh into the world." Peter said, "God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him." Paul said, "Is God the God of the Jews only? Is He not also of the

Gentiles? Yes, of the Gentiles also." This has given relief to the minds of men for two millenniums. But to some only for about 500 years.

6. When the early Church forgot the fundamental point of loyalty to God and made theological opinions about the trinity of greater importance than divinity itself, then God allowed Mohammedanism to arise, as a re-action against that error, to proclaim the universal supremacy of God and the theocracy which Jesus Christ sought to establish, and which the Eastern Christians had allowed to fall into secondary importance, and this has given satisfaction to Mohammedans for over a millennium.

7. Roman Catholicism undertook to establish a theocracy from the time when Augustine wrote his "City of God." It was very widely received, till at last all discoveries to the west of Europe were to be handed over to the Spanish empire, and all discoveries to the east were handed over to the Portuguese to be held by both empires as property for the Pope, the universal ruler and vicegerent of God. This conception gave relief to the minds of many in Christendom for another millennium.

8. But as the Pope did not recognise that each man was in a certain sense also a vicegerent of God to have dominion each in his measure over the earth, therefore Protestantism arose and claimed individual inspiration and direction from God as much as any Pope could claim. Protestantism found the Bible the most handy weapon to overthrow the monopoly which the Pope claimed, as the Bible speaks of the Spirit of God to be poured out on *all* flesh, and of individual men being elected, and called to be co-workers with God. Protestantism established education in every land and the Bible as its leading text book. All Northern Europe and Northern America preferred to believe the Bible to believing in the Pope, for it gave individual liberty and divine inspiration, while the other made man a mere tool or slave of the Pope. This has given widespread relief to a large proportion of the Christian Church up to the present.

9. While Protestantism was claiming religious freedom Napoleon, Voltaire, Paul Bert, Mazzini and Garibaldi had been proclaiming political freedom. However wrong some of these were in many things they are still held in high honour by a large portion of Europe. The reason is that the Roman Catholic Church had neglected the duty laid upon it by our Saviour to remove all wrongs and bring in the reign of righteousness and peace. God therefore raised these—the very hard stones as it were—to do the work of the children of God, and the peoples of Southern Europe are praising God for the relief that has been brought to them. God also

will reward these men who have loved their fellow-men more than those who, professing to love God, forgot to relieve the oppressed.

10. Now we are face to face for the first time with all the religions of the world. The first Parliament of Religions ever held in the world has just been held. There are two ways of dealing with these other religions, namely, the Jewish one of exclusiveness, saying that there is no good outside our own religion, and the method of our Lord and His apostles, who declared that faith was not the exclusive possession of the Jews; our Lord saying of one outside the Jewish pale, "I have not found so great faith, no, not in Israel." Even zealous Peter had a difficulty to get round to this view until he found that the Spirit of God had come down on Cornelius and his friends as much as upon himself. As the sunshine and the rain are given to all nations alike without respect of persons so is the Spirit given to nations and all religions that seek it; the difference is in the reception given to the Spirit; some heed it little while others heed it much. The laws of nature are the same in all parts of the world, but some know what they are and how to utilize them much better than others. So with the highest development of religion; Christianity is by far the highest known on earth, and it is our high privilege to declare the glad tidings of this religion to all the world. Even the other religions at the Parliament seem to have acquiesced in the universal satisfaction it seems to give, for they joined without a protest in the Lord's Prayer and called it the universal prayer!

11. Even those who did not join in the Parliament of Religions are now everywhere enlarging the scope of the Christian Church. In addition to evangelists the Church needs pastors, needs teachers, needs prophets and needs apostles—each with different departments of work to carry on. The Y. M. C. A. once commenced with only evangelistic notions, but those of to-day have developed into an organization where science and history and every branch of knowledge is taught as departments of Christian work. The World's W. C. T. U., though beginning with one aim, found that society was complex, and that a single section of society often cannot be helped without the whole; so now it has about forty departments. General Booth declared that Christian work among the poor in East London could not be carried on without a social scheme. When the dockers of London struck against the oppression of capitalists, the leading ministers of Romanism and Protestantism united as one man to help the poor and needy and oppressed; for socialism is now recognized to be a department that ought to be taken up by the Christian Church. The Protestant doctrine of individual liberty which the Pope has striven hard to suppress for many centuries has for some

time now triumphed politically, even in the Roman Catholic countries of Italy and Spain and Austria; even the circulation of the Scriptures which teach individual guidance by the Holy Spirit has been lately authorized in Italy by the Pope himself! Professor Drummond speaks of a "city without a Church," and Mr. Stead advocates a civic Church. In missions we have medical, educational, literary and industrial as well as evangelistic work.

Thus in all departments of life we find Christians carrying with them the principles of the Christian religion or Kingdom of God to bless and to save every circle within their reach.

They believe that God is immortal and is in the most reverend sense measured by His *creative, sustaining and redemptive* (repairing) *work*.

They believe that man when he gets the Spirit of God planted in him likewise becomes immortal, and that man is measured by similar God-like acts according to his ability and opportunity.

Thus, whether in science and invention, in law and government, or in seeking higher and immortal life, it appears that God from the creation of the world till now has not ceased to give His blessing on every effort to benefit and improve the condition of man.

### Early Buddhism in China.

BY E. H. PARKER, ESQ., H. B. M. CONSUL, HOIHOW.

(Concluded from p. 234, May No.).

WEI SZ-LIH<sup>1</sup> submitted yet another memorial as follows:—  
 "Of late an extraordinary number of monasteries have been constructed; the cost has been enormous, the people's strength is strained, and complaints are universal. Should drought, flood, or any such disaster occur, or the Tartar nomads give trouble, though Buddha should give us his best aid, what good could he do?" But still the emperor would not listen.

In the 2nd year<sup>2</sup> of *Hüan Tsung's* period *K'ai-yüan*, princes and nobles emulated each other in building monasteries and becoming priests. Rich families and sturdy men shaved off the hair to avoid personal services. *Yao Ts'ung*<sup>3</sup> represented to the emperor that "*Buddhóchinga* had been as unable to preserve *Chao* as *Kumâradjiva* had been unable to preserve *Ts'in*. *Siang*,<sup>4</sup> of *Ts'i* and *Wu*,

<sup>1</sup> 韋嗣立.    <sup>2</sup> A. D. 714.    <sup>3</sup> 姚崇 or 姚元崇.

<sup>4</sup> The Emperor *Siang* (襄), elder brother of *Kao Yang* (高洋), the founder of the *Sien-pi* Tartar dynasty of Northern *Ts'i* in *Honan*, A. D. 530. The elder brother, *Kao Ch'êng* (澄), had never reigned, but received a posthumous title, as did also his father, 高歡 or 神武帝.

of *Liang* were both unable to escape disaster. What is the use of making priests wholesale out of rogues and thus corrupting the true<sup>1</sup> law?" His Majesty took the advice, and got rid of over 12,000 persons. He prohibited the building of any more monasteries or the casting of images<sup>2</sup>. Official families were forbidden to consort with bonzes and nuns. These were next placed under control, and the Board of Ceremonies was ordered to issue certificates<sup>3</sup>.

The Emperor *Suh Tsung* erected a preaching platform<sup>4</sup> in the inner palace itself, turned the palace folk into Buddhist *Bôdhisattva*<sup>5</sup> and the military guards into *Vadhrapânis*<sup>6</sup> and called upon his ministers to do obeisance on their knees.<sup>7</sup> *Chang Hao*<sup>8</sup> remonstrated saying: "Monarchs should stave off anarchy by their own careful conduct; I have yet to learn that peace and happiness can be attracted by feeding a parcel of monks." However the emperor paid no attention to him.<sup>9</sup>

In the 14th year<sup>10</sup> of *Hien Tsung*'s period *Yüan-ho*, a Buddha's bone was brought to the capital. Previous to this the Archimandrite<sup>11</sup> had represented to the emperor that in the pagoda of the *Fah-mên*<sup>12</sup> monastery of *Fêng-siang* there was the bone of one of Buddha's fingers, that it was exhibited every thirty years, and that whenever it was exhibited the harvests were good and the country at peace, that it was due to be opened next year, and he begged the emperor to go out to welcome it. His Majesty accepted this advice, and accordingly, when Buddha's bone arrived in the metropolis, he kept it in his private apartments for three days, and had it sent round to each of the monasteries in turn. The princes, high dignitaries and people of all kinds crowded eagerly to get a chance of gazing at it and making some offering to it. *Han Yü*, Assistant President of the Board of Punishments, submitted a memorial of strong remonstrance.<sup>13</sup> The emperor was exceedingly wroth when he read this memorial, and dismissed him to the remote post of *Ch'ao-chou* prefect.<sup>14</sup>

<sup>1</sup> 正法; this has a Buddhist as well as a Confucian sense. Cf. 像法.

<sup>2</sup> Mr. Watters adds, "and the copying out of the sacred books."

<sup>3</sup> 給牒; These, called also 度牒, were abolished a century or more ago by *Kien*

*Lung*.

<sup>4</sup> 道場. <sup>5</sup> 佛菩薩.

<sup>6</sup> 金剛神; I suppose the same as | | 杵 or | | 力士.

<sup>7</sup> 膜拜.

<sup>8</sup> 張翮; a learned but rather masterful man.

<sup>9</sup> Mr. Watters mentions other vagaries of this silly monarch.

<sup>10</sup> A. D. 819.

<sup>11</sup> 功德使; the official title of the 大和尚.

<sup>12</sup> 鳳翔法門寺; see my paper on the Nestorians in the *N. C. B. R. A. S. Journal*, Vol. xxiv, shewing that the term *fah-mên* was applied to Nestorians as well as Buddhists. *Fêng-siang Fu* is west of *Si-an Fu*, or *Chang-an*.

<sup>13</sup> For a full account see *China Review*, Vol. i, page 342.

<sup>14</sup> Near Swatow.

In the 2nd year<sup>1</sup> of *Wên Tsung's* period *T'ai-ho*, the emperor discovered the image of a *Bôdhisattva* in the shell of an oyster he was eating. He issued a manifesto commanding that an image of *Kwan-yin*<sup>2</sup> should be set up in every monastery in the empire and worshipped. In the 4th year<sup>3</sup> of *K'ai-ch'êng* he ordered count to be made of all the bonzeries and nunneries in the empire; of the former there were 44,600<sup>4</sup> in all, and of the latter over 265,000 persons.

In the 5th year<sup>5</sup> of *Wu Tsung's* period *Hwei-ch'ang*, the emperor, disgusted at the way in which monks and nuns were wasting the substance of the empire, gave orders that two monasteries should be allowed to remain in each of the capitals—upper and eastern—with an allotment of thirty bonzes for each, and that each military centre<sup>6</sup> in the empire should be allowed one monastery; the said monasteries to be ranked in three grades, with an allotment of bonzes accordingly, and that all other bonzes and all nuns should be constrained to revert to lay life. All their real and personal property was confiscated to the state; the building materials were utilised for the erection of *yamêns* and post-stations, and the copper images, bells and clappers<sup>7</sup> were melted down into coin. More than 4600 monasteries<sup>8</sup> were thus destroyed, whilst 260,500 monks and nuns reverted to lay life. Several hundred thousand acres<sup>9</sup> of excellent land were appropriated with 150,000 male and female slaves.<sup>10</sup>

In the 1st year of *Süan Tsung's* period *Ta-chung*<sup>11</sup>, prince and ministers set to work to reverse the *Hwei-ch'ang*<sup>12</sup> prohibitions, so that the abuses occasioned by monks and nuns all regained their former vigour. The doctor *Sun Ts'iao*<sup>13</sup> represented to His Majesty that "whilst the men at their ploughs and the women at their looms could hardly earn enough to keep the people in sufficiency of food and clothing a pack of priests were sitting at their ease in magnificent houses, living on the fat of the land, so that ten house-

<sup>1</sup> A. D. 828.    <sup>2</sup> A note says "of *Kwan-yin*," i.e., *Avalôkitesvara*.

<sup>3</sup> A. D. 839.

<sup>4</sup> See below; this must mean 4600, which would give fifty or sixty to each instead of only five or six persons.

<sup>5</sup> A. D. 845.

<sup>6</sup> 節鎮; at this time the districts of the empire seem to have undergone an entirely new organization; the military power being more prominent than now.

<sup>7</sup> 磬; we have no name for these flat, triangular articles of a gong-like nature.

<sup>8</sup> This is supported by Mr. Watters. But what became of the other 40,000 houses? Surely either one or the other is a misprint?

<sup>9</sup> 數千萬頃; this does not mean "several tens of millions" of hundreds of Chinese acres, but "several thousands or even a myriad" of hundreds of acres, about 200,000 English acres.

<sup>10</sup> Mr. Watters talks of the "magnificent scale" of the purging, never equalled in Buddhist history. But our Henry the Eighth, according to Hallam, by the suppression of monasteries received "such a torrent of wealth as has seldom been equalled in any country," and the effects of his policy have been more lasting.

<sup>11</sup> Mayer's Manual erroneously calls it *T'ai-chung*.

<sup>12</sup> See Note 5.    <sup>13</sup> 進士孫樞.

holders were put to it hard to support one bonze. *Wu Tsung* had been indignant that such should have been the case, and got rid of 170,000<sup>1</sup> or more bonzes, which meant that 1,700,000 families in the empire at last got a respite. But since Your Majesty has been on the throne the abandoned<sup>2</sup> monasteries have been repaired and refilled with monks, almost on the former scale. Even though it may not be possible to get rid of accumulated abuses like *Wu Tsung* did why restore what has once been cast off? I should be glad to see an unmistakable decree issued to put a stop to this, so that the people may yet have a little breathing time." The emperor took his advice, and once more prohibited the clandestine taking<sup>3</sup> of monks' and nuns' orders.

*I Tsung*<sup>4</sup> was a very earnest devotee to Buddhism. He had a preaching place set out in the palace grounds, from which he himself chaunted the *sûtras*, copying out the Sanskrit character with his own hand. The monasteries were several times honoured with imperial visits, and he made gifts with a lavish hand. *Siao Fang*,<sup>5</sup> President of the Board of Office, submitted the following memorial: "The Abstruse<sup>6</sup> One's doctrine placed kindness and sparingness above all things. The Spotless<sup>7</sup> King's principles gave the first rank to benevolence and right. These rules have come down to us through a hundred<sup>8</sup> generations, and certainly nothing is likely to be added to them. But Buddha's idea of what is right is very different from this, and is not such as monarchs ought to aspire to." The emperor would not accept his advice. He on one occasion entertained 10,000 bonzes with food and himself acted as one of the choristers. *Li Wei*<sup>9</sup> sent up a memorial earnestly remonstrating against such proceedings, but the emperor would not follow his advice either. He sent a representative to welcome a Buddha's bone to the capital. A very large number of his public officers remonstrated with him about this, one even going so far as to remind him that *Hien Tsung* died shortly after going out to meet Buddha's bone. His Majesty said: "So long as I am alive to see it what do I care if I die?" And when it reached the capital His Majesty descended from the elevated dais, went down on his knees and welcomed it with a copious flow of tears, into the palace precincts.

<sup>1</sup> From which we must assume that the other 90,000 were nuns.

<sup>2</sup> 廢; perhaps many were allowed to go to ruin without being actually destroyed. See Notes 4, 8, p. 284.

<sup>3</sup> 度; this word means "to become" (a religious), and is, I suppose, connected with the Buddhistic idea of "redeeming" misery, or "passing" into another life.

<sup>4</sup> A. D. 860-873. <sup>5</sup> 蕭儼

<sup>6</sup> 玄祖; an excellent name of the obscure *Lao-tse*.

<sup>7</sup> 素王; Confucius; the idea seems to be "uncrowned king," i.e., without the gewgaws of lay office.

<sup>8</sup> A figure of speech; the then "Confucius" was only No. 40.

<sup>9</sup> 李蔚.

The After *T'ang* Emperor *Chwang*<sup>1</sup> *Tsung* was an infatuated Buddhist. He would always receive with an obeisance any Tartar<sup>2</sup> bonzes who presented themselves. In the 3rd year<sup>3</sup> of *T'ung Kwang* the *Wu-t'ai*<sup>4</sup> bonze *Ch'êng Hwei*<sup>5</sup> pretended that he was able to cow the celestial dragon, command winds and summon rain. The *T'ang* monarch went in person at the head of his queens to do obeisance to him. *Ch'êng Hwei* sat at his ease without rising, and of course all the public officers had to do obeisance too, with the exception, however, of *Kwoh Ch'ung-t'ao*<sup>6</sup>, who would not. Just then there was a great drought, and he was brought in triumph to *Loh-yang* and told to pray for rain: for several days no rain came. Some one said to *Ch'êng Hwei*<sup>7</sup>: "The officials are going to burn you, because there is no response to the prayer for rain they got you to make." He decamped, and afterwards died of shame. In the second year<sup>8</sup> of the After *Chou* Emperor *Shi Tsung*, period *Hien-têh*, orders were issued that all monasteries in the empire not provided with imperial door-tablets should be disused. The number of monasteries thus abandoned exceeded thirty thousand, and only 2694 were kept on. The unauthorised taking the vows as bonze or nun was likewise prohibited, as also the devoting of the body,<sup>9</sup> mutilating of the hands and feet, burning of the fingers, hanging lamps by things suspended to the body<sup>10</sup> and so on, with a view to imposing on the people. The same year stock was taken of the images of Buddha possessed by the common people, with a view to melting them into coin; these were to be surrendered to the officials in return for their value, and it was declared a capital offence to conceal any weighing five pounds and over after the date fixed, with minor punishments for less quantities. He said to his courtiers: "As Buddha converts men through virtuous doctrine, if the mind is bent on doing good that is all that is required to become Buddha.

<sup>1</sup> *Li Ts'un-hüh* (李存勖), Prince of *Tsin* (晉), founder of the After *T'ang* dynasty, originally of *Sha-t'o* Turk (沙陀) race of the family of *Chu-sie* (朱邪), whose descendants Marco Polo found at *Ten-duc* (天德).

<sup>2</sup> See Note 3, p. 232, May No. This word includes "Indian," for north India had been for long under the Ephthalites (嚩怛或彌摩) i.e., the ancient *Ta-yüeh-chi* (大月支) who, driven from *Kan-suh* by the Huns, founded, about the Christian era, a strong empire in Afghanistan (愛烏罕) (*T'ung-chi*), and were the chief channel through which Buddhism percolated into China. See Note 9, p. 226, May No.

<sup>3</sup> A. D. 925.

<sup>4</sup> 王莽 in *Shan-si*; first became sacred A. D. 309 (誠惠).

<sup>5</sup> 郭崇韜; the conqueror of *Sz-ch'wan*, afterwards a victim to the spite of eunuchs.

<sup>6</sup> It is difficult not to think of the unhappy Boulanger's fate by comparison. He also was frightened into bolting.

<sup>7</sup> A. D. 955; *Ch'ai Jung* (柴榮), nephew, through his aunt, of *Kwoh-wei* (郭威), founder of the After *Chou* dynasty, whom he succeeded.

<sup>8</sup> 捨身; as this was done by *Liang Wu-ti* and two *Ch'ên* emperors it is difficult to see why Mr. Watters adds "(to death)" unless he means "during life."

<sup>9</sup> Mr. Watters explains "hooks inserted into the flesh," but 帶鉗 seems to mean "nippers" of some sort.

It is absurd to say that these copper images are Buddha.<sup>1</sup> Besides, Buddha's mind was bent on doing good to men, and he even gave his head and eyes away in charity.<sup>2</sup> If I can assist the people with my body I will not grudge it either."

The "Last Emperor," *Li Yih*,<sup>3</sup> of the Southern *T'ang* dynasty, was an infatuated believer in Buddha, and erected lofty religious buildings within the palace precincts. He assembled by invitation a number of bonzes and nuns, and, together with his Empress *Chou*,<sup>4</sup> put on the college<sup>5</sup> cap and coloured robe,<sup>6</sup> recited a certain number of *sūtras*, and, kneeling down, knocked their foreheads on the ground until there was a visible swelling. He personally shaved the bamboos for the privy<sup>7</sup> sticks of the acolytes, and tested them with his own cheek to see if there were any asperities left on the surface, in which case he administered another clean scrape. He encouraged Taoist priests to become bonzes by a bounty of two pounds<sup>8</sup> a head; and when some bonzes were found guilty of incontinence he said: "They had a desire to marry; if they are adjudged according to law that will be indulging their desire<sup>9</sup>;" so he only made them perform a hundred obeisances in worship of Buddha, and dismissed them. When any sentence of death was pronounced he would place a lighted lamp before Buddha's image all night to see the result. This was called the "lamp of life." If it went out the law ran its course; if not then a reprieve followed. The consequence was that rich folk bribed the attendants to add a little oil on the sly, so that large numbers escaped death. And when the *Sung* armies were beleaguering *Kin-ling*, the "Last Emperor" summoned a bonze named *Siao Ch'ang-lao*<sup>10</sup> and asked him about his probable fate. The answer was: "Let me make use of Buddha's might in defence." On this he mounted the walls and shouted aloud. The "Last Emperor" then ordered both bonzes and laymen to recite the Misery-rescuing *Bôdhisattva*<sup>11</sup>. The whole

<sup>1</sup> Mr. Watters puts rather different words in the emperor's mouth.

<sup>2</sup> Alluding to the two *Jātaka* stories mentioned by Legge in his *Fū-hien*, p. 32.

<sup>3</sup> 後主李煜; Mr. Mayer's *Manual* is defective, in that it mentions no minor dynasties. This power was founded at Nanking by the *S'* family (徐溫 and 徐壽), who had served the *Wu* dynasty of Hangchow 919-37; it lasted from 937 to 976, having taken the clan name of *Li*. An author's note explains that the last emperor was an extravagant self-indulgent man, and that one of his ministers named *P'an Yu* (潘佑) committed suicide in a prison to which he had been condemned for his remonstrances. The *Sung* emperor on the conquest of *Kin-ling* (Nanking) in his clemency made this last emperor a marquis (違命侯).

<sup>4</sup> 周后. <sup>5</sup> 僧伽帽. <sup>6</sup> 袈裟; the *Kachāya*.

<sup>7</sup> 廁簡; as now in Burma sticks were used in the retiring places.

<sup>8</sup> 二金; it has been stated by some one recently (I think myself) that the Chinese once used gold as money, but even if that is so I think it is here used in the sense of 斤, and even of 兩 in silver, e.g., 漢以一斤爲一金.

<sup>9</sup> I suppose this means that by law he should be defrocked, and thus rendered free to indulge. <sup>10</sup> 小長老.

<sup>11</sup> 救苦; the word, as in *Bôdhisattva Pitaka*, seems to be here used in metonymy

city was in a state of uproar of excitement, and before many minutes stones and arrows came pouring in. Then he once more called upon *Siao Ch'ang-lao* to motion them<sup>1</sup> off, but the latter pleaded inability to rise from sickness. Then only did the emperor begin to suspect that he was a humbug, and killed him.

<sup>1</sup> Perhaps this is "summoned him and motioned to him."

(To be continued.)

## Educational Department.

JOHN FRYER, ESQ., LL.D., }  
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

### *Dr. Pilcher's Correspondence in Regard to School Books.*

**D**R. PILCHER, whose lamented death has deprived our Association of one of its most effective workers, sent out a number of printed circulars (nearly 600) early in the summer of last year to the missionaries in China, asking an expression of their views in regard to the preparation of books for use in our mission schools, and also for information as to what had been done or was being done along this line.

After receiving a considerable number of replies he set to work to digest them and prepare a synopsis for publication in the RECORDER. But his untimely death prevented the completion of the work. After his death the whole correspondence, together with his first draft of the digest of the same, were sent to Dr. Sheffield, who was acting as Secretary of the Publication Committee in the absence of Mr. Hayes. Subsequently, as I had been elected as Chairman of the Publication Committee, this correspondence was sent to me.

I have carefully looked through the replies received by Dr. Pilcher, and I find that he has included in his synopsis of them about everything that is of general interest to the members of the Association. I therefore copy it out and send it for publication in the RECORDER.

Dr. Pilcher divides the synopsis into three parts. The first is

#### *I. Text-books that are needed.*

Helps to understand the Bible and to apply its teachings to every-day life.—Rev. C. A. Stanley, Tientsin.

Arithmetical Questions, to serve as exercises to Mateer's book, without answers, or answers separate. Sets of examination cards would perhaps be better.

- Primers on Light and Heat.
- Natural Philosophy (on the lines of Newtle).
- Series of Readers adapted to Chinese students of English.
- Sets of Examination Cards in Algebra.
- Euclid, edited in handy parts.
- Small Primer of Geography of China.—Rev. T. E. North, Wesleyan Mission, Wuchang.
- Christian Ethics.
- Psychology.
- Commentary on the Gospels, Romans and I. Peter, suitable for text-books.—Rev. G. S. Hays, Presbyterian Mission, Chefoo.
- A good Descriptive Geography.
- A good work on Trigonometry.
- A good book on Botany.
- A good Elementary Practical Arithmetic.
- A series of Chinese Readers.
- A good work on the Geography of China.
- A series of Outline Geographical Maps.—Rev. F. E. Meigs, Christian College, Nanking.
- A small book explaining the Simple Rules of Western Arithmetic.—Rev. C. S. Sparham, London Mission, Hankow.
- Chemistry (Steele's), with new notation.
- Physics ditto.
- Key or Science Manual (Steele's).
- A work on Navigation.
- Elementary Mechanics.
- Mental Science.
- Moral Science.
- School Register and Grade Books.
- Ganot's Physics, or a similar work for more advanced students.
- The balance of the Algebra, Dr. Mateer's being incomplete.
- Biology.
- Civil Engineering, especially Land Surveying.
- Electricity in series, with the works by Mr. Hayes on Light and Acoustics. The series, when complete, might take the place of Ganot's Physics or a similar work.—Rev. A. P. Parker, D.D., Buffington College, Suchow.
- A very simple Geography.
- A set of Questions on the Gospels taken separately.
- A set of Foundation Texts, such as John iii, 16.—Rev. G. Kentfield, Kao-in, Kiang-su.
- A new Elementary Physiology for preparatory school work.
- A new Technical Work on Physiology for medical students, Dr. Kerr's being out of date and full of errors.

A work on Chemistry, a complete text-book, so divided into parts that these parts may be used separately in the schools of different grade.

A work on Medical Physics.

A work on Therapeutics.—Geo. A. Stuart, M.D., M. E. Mission, Wuhu.

Primary Geography, between Pilcher's Catechism and Chapin's High School Geography.—Rev. T. W. Houston, Pres. Mission, Nanking.

A series of Elementary Readers, beginning in Mandarin and running into Easy *Wên-li*, for use in elementary schools.

Elementary Written Arithmetic.

Physiology and Hygiene, for girls' schools.

Wall Maps of Palestine and Surrounding Countries.

Determinative Mineralogy.

Chemistry, with new notation and simple tests of minerals added.

Elementary Physics.

Simple History of China.

Elementary Geography, between Pilcher's and Chapin's.—Rev. W. M. Hayes, Presbyterian Mission, Tengchow Fu.

First Book of Botany, Miss Youman's, for little children.

Fairy Land of Science, Arabella B. Buckley's.

Short History of Natural Science, for reading.

Temperance Series.—Miss M. C. Robinson, M. E. Mission Chinkiang.

Elementary Astronomy.—Rev. W. M. Hayes, Presby. Mission, Tengchow Fu.

Advanced Chemistry, based on Bloxam's, with Qualitative Analysis.

Botany, with diagrams and questions.

Normal Class Teaching.

Mineralogy.—Rev. A. P. Parker, D.D., M. E. Ch., South, Suchow.

Homiletics and Pastoral Theology.

Old Testament History.

A set of Bible Maps.

A new Harmony of the Gospels.

A new Christology.

A book on Music.

Readers of different grades, made on the same principle as those at home.

A good Speaker.—Rev. C. Goodrich, D.D., A. B. C. F. M., T'ung-chow.

Introduction to the Books of the Bible.

Elements of Descriptive Astronomy, based on Steele's.

History of China.—Rev. L. W. Pilcher, D.D., Peking University.

Books needed for the class-room, and should be prepared with the class-room in view—not too full or profuse—with questions and plenty of examples for practice, where available; divided into lessons and paragraphs and occasional analysis of the subject treated in the lesson, &c., &c.—Rev. A. P. Parker, D.D., Suchow.

## II. *Text-books in preparation.*

Commentary on the Gospel of Matthew.

Commentary on I. Peter.—Rev. G. S. Hays, Presby. Mission, Chefoo.

Ray's Elementary Practical Arithmetic.—Rev. F. E. Meigs, Christian College, Nanking.

Analytical Geometry, Loomis.

Diff. and Int. Calculus, Loomis.

Physics, Steele's.—Rev. A. P. Parker, D.D., Buflington College, Suchow.

Bible Index.

Oxford Bible Index with additions in the form of a Bible Dictionary, from Young's Bible Concordance.—Rev. James J. Banbury, M. E. Mission, Kiukiang.

Natural Theology in Easy Wên-li, showing that the teachings of nature, rightly interpreted, are in accordance with the Bible, and so confirm the inspiration of the Scriptures.—Rev. J. L. Whiting, Presbyterian Mission, Peking.

Chemistry—Part on Qualitative Analysis of Inorganic Substances to be ready within another year. Collaborateur wanted for the whole work.

Therapeutics—In contemplation, based on Dr. Milner Fathquile's Handbook of Treatment.—G. A. Stuart, M.D., M. E. Mission, Wuhu.

Elementary Physiology—Mandarin translation of Miss Safford's work in the Suchow dialect.—Mrs. R. E. Abbey, Presbyterian Mission, Nanking.

Guide to Natural Philosophy, Heat.

Catechism on Heat.—Rev. Jas. Jackson, M. E. Mission, Kiukiang.

Wall Maps of Palestine and Surrounding Countries, enlarged from the Chatauquan Sacred Geography.

Elementary Geography—In series with Chapin's.—Mrs. E. G. Ritchie, Presbyterian Mission, Tengechow.

Moral Science.

Chemistry, Steele's, with new nomenclature.—Rev. J. C. Ferguson, M. E. Mission, Nanking.

Mineralogy.—Rev. W. M. Hayes, Presbyterian Mission, Têngchow.

Qualitative Chemistry—Almost ready for the press.—J. B. Neal, M.D., Presbyterian Mission, Tsinan Fu.

Elements of Descriptive Astronomy, based on Steele's.—Rev. L. W. Pilcher, D.D., M. E. Mission, Peking.

Algebra.

Euclid.—Rev. W. S. Moule, C. M. S., Ningpo.

Electricity, based on Ganot.—Rev. C. W. Mateer, D.D., Têngchow College.

Church History.

Theology.—Rev. D. Z. Sheffield, D.D., T'ungchow.

Homiletics and Pastoral Theology.—Rev. C. Goodrich, D.D., T'ungchow.

History of China.—Teacher Chu Ko, Peking University.

### III. *Works now in Press or going the round of the Committee.*

1. A Treatise on Light, by Rev. W. M. Hayes, of the Têngchow College. (In press).

2. A Treatise on Acoustics, by the same author.

3. Zoology, by Mrs. A. P. Parker, of Suchow. (In press).

4. Conic Sections, by Rev. J. H. Judson, Hanchow. (Already published).

5. Trigonometry, by Rev. A. P. Parker, D.D., Suchow. Based on Loomis, in line with Mateer's Algebra and Geometry. (In press).

6. Elements of Physiology and Hygiene, by Mary Porter Gamewell. (Going the rounds).

7. Wall Maps of Scripture Geography, by Mrs. Ritchie, of Têngchow Fu. (Going the rounds).

8. Analytical Geometry, Loomis's, by Rev. A. P. Parker, D.D. (Going the rounds).

9. Theology, by Rev. D. Z. Sheffield, D.D., being printed on blocks by himself.

### *Remarks.*

1. We see from these lists the wide range of subjects embraced in the missionary educational programme. Those who are qualified and feel called to the work of preparing school and text-books have here a large field for usefulness. These lists also show the demand for an extended educational literature for China, and the extent of this demand is further indicated by the rapid sales of school books from the Presbyterian Mission Press at Shanghai.

2. I venture to urge that all who have school books in the course of preparation will push them forward to completion with all possible energy and despatch, consistent with thorough work. Our

schools are needing more books badly, and those who have these schools in charge are constantly hindered in the full development of their plans by the lack of a suitable variety of available text-books.

3. Will not others undertake the preparation of some of these much needed school books? Much remains to be done. Many hands make light work. Those especially who are engaged in direct educational work ought to have one or more books in the course of preparation all the time. The class room is the very best place to make a book for use in the class room.

4. Will all who undertake any new work in this line kindly notify Mr. Ferguson, Secretary, or Dr. Fryer, General Editor, from time to time, of what is being done, so that notice may be published in the *RECORD*, and thus all concerned can be kept posted as to what is being done.

A. P. PARKER.

---

### *Notes and Items.*

**I**N a late number of the *New York Independent* Rev. David Downie, D.D., of Kellore, India, a missionary of the American Baptist Missionary Union, had an interesting article, in which he said: "Even up to the present time men continue to discuss the relative value of the various forces in missionary work. Why is it we never hear men discuss the relative value of the Army and Navy? Yet a discussion on "the Army *versus* the Navy" would be just as sensible as "Evangelistic *versus* Educational Work in Missions." The truth is there is no *versus* about it. The job we have on hand will demand the exercise of every possible force we have, and the sooner we stop discussion as to methods and get at the work, each in the way he can work the best, the better it will be for the Kingdom of God and the souls of those we seek to save. There is a Waterloo ahead of us, and it will take the "Allied Forces" to win it."

---

We have pleasure in announcing that Rev. A. P. Parker, D.D., has been elected by the other members of the Publication Committee to the responsible position of chairman, to supply the place of the late Dr. Pilcher. Rev. Henry V. Noyes, Canton, has been elected as the other member of the committee. The committee is to be congratulated upon this new arrangement.

---

"The Anglo-Chinese College Parsing Book" is the title of a new blank book just published by Prof. W. B. Bonnell. It is meant as a guide to students of the English language in the difficult

work of parsing. One space is left for inserting the word ; another space for its classification ; still another for nouns, which is subdivided into spaces for gender, number, person and case ; still another space for verbs, with sub-divisions of voice, mood and tense ; another space is devoted to the degrees of adjectives ; and the last space to the word's "office in the sentence." The book is printed in good form by the Mission Press, and will supply a felt need for helps in the difficult work of teaching English. Prof. Bonnell has had long experience in this teaching, and is well able to judge as to the kind of book needed for this purpose. It seems strange that nothing of an elaborate nature has yet been prepared to facilitate the teaching of English by those who have been engaged in such work. The only other attempt we have known of is that of Miss Spencer, of St. John's College, in her Reading Book. It cannot be that the ordinary Primers and Readers which are used in Western primary schools are best adapted to teach a new language to foreign pupils. The French fathers long ago discovered that this method was faulty and prepared a really valuable work on "A Method of Learning English." The English sentences in this work are not good, but the plan is most excellent. Surely the zeal of Frenchmen to provide a good medium of teaching the English language ought to be a stimulus to English and American missionaries to produce something on this line which would supply the need. A work on the basis of Fosquelle, adapted to a Chinese-English form, would be most valuable. We welcome this work of Prof. Bonnell's, chiefly because it is a move in the direction of supplying us with new and better facilities for teaching English.

---

The Treasurer of the Methodist Episcopal (South) Mission has paid to the Treasurer of our Educational Association one hundred dollars as an aid to publishing Mrs. Parker's work on Zoology. This shows the generous appreciation of Mrs. Parker's work by her own Mission. We trust that this is only the first of many such grants from various missionary Boards.

---

Rev. Francis E. Clark, D.D., President of the Young People's Society of Christian Endeavor, in a recent article spoke noble words for the educational work of missionary societies. He recommended these schools as a magnificent investment for millionnaires and assured them that their "money would help to regenerate nations." He also says : "If I could organize a personally conducted tour *à la* Cook or Gaze I would like to take a ship-load of American millionnaires and show them those throngs of bright-eyed, eager, intelligent youth, the equals of our college boys in quickness and promise, and say to them, "See what a few ten thou-

sands from your abundant millions will accomplish. You who appreciate a good investment, where will you find a better one? You who wish for large interest, here you will secure it. You who desire a permanent investment, here you will obtain it . . .” If we wish Protestant Christianity to take a *permanent* hold of the heathen world, if we desire to have roots as well as leaves and blossoms on the tree of life which our missionaries are planting in the distant desert, we must have colleges which are as good or a little better than the schools which are provided by the non-Christian authorities of these lands.”

A scheme worthy of wide notice by all who are interested in the spread of a new education in China has been proposed by Rev. T. Richard. It provides something practicable if only the right wheels could once be set in motion. The plan is as follows:—

1. Establish a Board of Modern Education, whose object shall be to develop the vast resources of the empire and to further the best interests of China in every possible way by means of modern education.

2. Let this Board be placed under the direct control of the Tsung-li Yamên and Sir Robert Hart.

3. Get an Imperial Edict issued to the following effect:—

(a) That henceforth Western education, including universal history, physical sciences, political economy, commerce and industries, as well as mathematics, should be substituted for some of the present subjects, such as poetry for the *Hsiu-tsai* degree and some Chinese subjects of the “third entrance” for the *Chü-jên* degree.

(b). That the successful candidates be called “*Hsiu-tsais of Chinese and Foreign learning*” (中西秀才) and “*Chü-jên of Chinese and Foreign learning*” (中西舉人) respectively.

(c) That the number of *Hsiu-tsais of Chinese and Foreign learning* getting the *Chü-jên* degree at the provincial capital be the same as at present in Peking for mathematics, viz., two out of twenty candidates.

(d) That the examiners on Western subjects be always appointed by the Board of Modern Education.

4. Get one per cent of the foreign Customs’ revenue set apart for modern education.

5. Get the surplus American indemnity returned to the Chinese government. Let it be invested in Chinese government railways, say at 5 per cent, and the interest be devoted to modern education.

Though the sum thus set apart is far below that expended for education, even by small countries in the West, still by introducing Western education into the educational system already existing in China the comparatively small sum will go a long way.

### *The Christian Endeavor Society.*

THE Young People's Society of Christian Endeavor has begun a work in China, which we believe will be a vastly helpful and quickening power in the Church. In the simple and unpremeditated manner of its origin (at Williston, Maine, U.S.A., in 1881), in its remarkably rapid growth, and in the blessing it has brought to the Church, it seems to bear the impress of divine approval. Knowing its history, replete with inspiring records, and believing it is eminently adapted to produce similar results in the native Church, we earnestly recommend the work of the Society to every laborer in China.

The following are the principles of the Society which have so largely recommended themselves to the Church of Christ in our day:—

- 1st. Personal devotion to our Lord and Saviour, Jesus Christ.
- 2nd. Utmost loyalty to their respective denominations on the part of all Christian Endeavor Societies.
- 3rd. Steadfast personal love and service for the local Church in which a society of Christian Endeavor exists. The Church for each local society is the local Church with which it is connected.
- 4th. Interdenominational spiritual fellowship among evangelical denominations, so setting forth their spiritual unity in Jesus Christ.
- 5th. Inasmuch as the name "Christian Endeavor," by a marvellous and triumphant trial and history of ten years, has come to mean the definite pledge for the weekly prayer meeting, the monthly consecration service and the work of the Lookout Committee, we earnestly urge that in all Christian fairness societies which adopt substantially these methods adopt also the name "Christian Endeavor," and that this name be not applied to other methods of work. We believe that Christian Endeavor has earned the exclusive right to its own name and to its own principles and methods.
- 6th. Christian Endeavor interposes no barriers to the denominational control of the young people, and rejoices when denominations suggest special lines of scriptural study, of denominational indoctrination, of denominational missionary activity, local, home and foreign.
- 7th. Christian Endeavor only desires that its fidelity to Christ and the local Church, and its opportunity for delightful spiritual fellowship be recognized and preserved.

In America there has been a national organization for several years known as the "United Society of Christian Endeavor." The

Endeavor movement has extended to every continent and to almost every country, and has a present membership of 1,800,000. A "World's Endeavor Union" is now being effected. No movement of modern times has so taken hold of the young life of evangelical Churches.

The following is a copy of the

*Active Member's Pledge.*

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do, that I will make it the rule of my life to pray and to read the Bible every day and to support my own Church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration-meeting of the Society I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Signed....."

This pledge, together with the Society's Constitution and By Laws, have been prepared in Chinese, and may be obtained of the Presbyterian Press, Shanghai. In China the work has only begun, yet the native membership is nearly one thousand.

A national organization has already been effected for China with head-quarters at Shanghai as the most available location. The whole empire has been divided into three districts—"North," "Central" and "South" China—with a Corresponding Secretary for each. It is desired to have a Vice-President for each province.

The following is the organization in China as far as completed:—

*President*, Rev. JOHN STEVENS.

*Vice-Presidents* (one for each province).

*General Secretary*, Rev. W. P. BENTLEY.

*Treasurer*, GILBERT MCINTOSH, Esq.

*Executive Committee*.—Based (in general) upon one member from each mission represented in Shanghai:—

Rev. John Stevens, Rev. C. F. Reid, Gilbert McIntosh, Esq., Mrs. T. Richard, Mrs. G. F. Fitch, Miss E. M. McKechnie, Miss M. A. Posey, Miss Susie M. Burdick, Rev. J. M. W. Farnham, D.D., Rev. E. Box, Rev. E. F. Tatum, Rev. W. P. Bentley, Rev. R. K. Massie, Rev. Y. K. Yen, M.A., Rev. Paul Kranz, Rev. E. H. Thomson.

*Committee on Publication.*—Rev. T. Richard, Rev. J. M. W. Farnham, D.D., Rev. Y. K. Yen, M.A., Rev. Ernest Faber, Dr. Theo., Rev. G. F. Fitch.

*Corresponding Secretaries.*—North China, Rev. G. Cornwell; Central China, Miss Laura White; South China, Rev. A. A. Fulton.

*Vice-Presidents.*—Chili, Rev. John. Wherry, D.D.; Shantung, Rev. G. Cornwell; Shansi, Rev. E. R. Atwater; Chekiang, Rev. W. H. Cossun; Kiangsu, Mrs. G. F. Fitch; Nganhuei, Mrs. G. Miller; Szchuen, Miss Retta Gifford, M.D.; Fokien, Rev. J. H. Hubbard; Hongkong, Miss L. Johnson; Kwantong, Rev. O. F. Wisner.

The first convention of this Society in China will be held in Shanghai in June (23rd-25th); the programme for which was issued in last month's RECORDER.

Where work is already carried on practically on an "Endeavor" basis it would be a great advantage to such work if it was identified with this world-wide movement. Slight changes in name and methods might effect this identification, and the benefits be thus secured, and all united in more earnest endeavors "for Christ and the Church."

REV. W. P. BENTLEY,

*Corresponding Secretary.*

## Correspondence.

THE CHINA MISSION HAND-BOOK.

*To the Editor of*

"THE CHINESE RECORDER."

Shanghai, May 23rd, 1894.

DEAR SIR: The circular collecting information for the publication of the *China Mission Hand-book*, which you published in the May number of the RECORDER, was issued in March. To make a full report requires considerable time and correspondence on the part of those who report on the larger missions. We are glad, however, to report that the returns have begun to come in. Each mission, being careful to send us a full report of its own work, will be well repaid by having in return the full report of over thirty other missions. The reports being got up by representatives of each

mission will be much more accurate than anything we in Shanghai might collect independently. Let each report be a perfect photograph of the work of each mission. It is hoped that the last report will come to hand within two months from this date.

TIMOTHY RICHARD.

THE OPIUM QUESTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: A committee of missionaries was appointed by the monthly prayer meeting to draw up a Memorial to the Opium Commission from the workers in Hankow and vicinity. In closing its report to the prayer meeting the committee made the following recommendations, viz:—

I. To put the opium question in the strongest way to the secretaries and directors of their various societies, with a view to their official action at home.

II. To write ministers and influential persons of their acquaintance, in order to gain their assistance in educating public opinion through pulpit, platform or Sabbath school.

III. To write home in letters, reports, or magazine articles, such facts as will enlighten Christian consciences.

IV. And they recommend the formation of local committees to watch events, secure united action, render any practicable assistance to the Anti-Opium Societies, keeping local missionaries supplied with information which, as individuals, they might not have leisure or opportunity to obtain.

Very sincerely yours,

JOSEPH S. ADAMS.

#### OPPOSITION AND SUPERSTITION.

To the Editor of

"THE CHINESE RECORDER."

Shao-wu, Foochow.

DEAR SIR: Mrs. Walker and I returned yesterday from a two weeks' tour, during which we came near being mobbed. It was at a village about four days' journey from here. Last autumn a young man there, who had rejected idolatry and come out as a Christian, was dared by three other young men to touch an idol. He turned it upside down, and also spattered some dirt in its face. Last winter some sort of disease carried off a number of cattle in the neighborhood, and this was attributed to the anger of the idol who, as one necromancer said, had been confused and blinded by the treatment which he had received, and fumbling on to the cattle wreaked his vengeance on them. The young man was fined over ten dol-

lars. Just before we reached the place the other day I took out my spyglass to have a look at some men who were carrying timbers over a high ridge about two miles away from this province into Kiang-si. This was taken as an attempt on my part to look for precious things. Toward evening Mrs. W. and I took a very short stroll, during which she plucked a twig from a tree, and this capped the climax. The young man who had invited us there was seized and beaten, and then they came for us, but they were divided in their councils. A few proposed that we be taken outside the village and killed; a few that we be seized and held for heavy ransom, as we were in the heart of a mountain region; some urged that we be beaten, but the more part demanded that we leave at once. As it was getting dark, and the nearest stopping place was over five miles away, we quietly but steadily remonstrated against so unreasonable a demand. 'When we had been there all the afternoon why did they come just at dark to order us off?' After a time the mob began to melt away, and then our host, waxing bold, made a vigorous and indignant protest to the crowd and turned the tide in our favor. He was nothing but an ordinary Chinese inn-keeper, but he did his duty well. We received no harm except the nervous strain of such an episode, but this illustrates in a striking manner the pitiable ignorance and superstition under which the rural Chinese labor. The fear that our presence there would further provoke the idols, and the absurd belief that we were going about to find precious things and carry them off and so ruin the "fung-shuei," had each a share in alarming and angering the people. A ridiculous report as to my *very high rank*\* may have had some

\* 見宦大三職

thing to do with the melting away of the mob. One of my carriers started it agoing when the mob was gathering.

Yours truly,  
J. E. WALKER.

#### CONFERENCE RESOLUTIONS.

To the Editor of

"THE CHINESE RECORDER."

Teh-ngan, 6th April, 1894.

DEAR SIR: By the time this reaches you four years will almost have elapsed since the General Conference of Protestant Missionaries was held in Shanghai. During that period marked advance has been made in almost every department of missionary work. In none perhaps has that advance been more marked than in the very cheering addition to our ranks of upwards of five hundred new missionaries, but it will be remembered by your readers that an "Appeal to the Protestant Churches of Christian Lands" was sent, signed on behalf of the Conference by a committee of five honoured brethren, for one thousand additional men within five years.

This committee was constituted a permanent one, and it was resolved that periodical reports of the result of this appeal be published.

Such reports appear to have occasionally been given in the RECORDER, but from the most recent information received there is a considerable deficit in regard to the one thousand men. There is yet, however, another year before the expiry of the term fixed upon by the Conference. May I suggest therefore that renewed and importunate intercession be humbly and unitedly offered that if it be the will of God the coming year may be one of large accessions to our staff?

Another matter to which my attention has been directed is that

of the resolutions passed by the Conference in regard to *opium*.

The appointment of a Royal Commission by the government of Great Britain and the conflicting testimony from India, which has been published from time to time in connexion with it, must have aroused many missionaries to realize the seriousness of the situation.

From some quarters earnest endeavour has been made to second the efforts of the Anti-Opiumist Members of the British Parliament, but a reference to the Report of the Shanghai Conference will show that a committee of seven gentlemen was appointed to form a Chinese Anti-Opium Society.

Four years have elapsed and yet little or nothing has been heard as to whether the formation of such a society has been found practicable or advisable. Perhaps some member of that committee will inform us. Anyhow there is no doubt that our loud denunciations of the British opium trade place us under considerable obligation to do all in our power to relieve and check the evil in China. Only thus will our efforts to rouse the conscience of Great Britain be proved sincere and effective.

In touching upon the resolutions passed by the Shanghai Conference I am reminded of a remark which I heard the other day as to the danger of passing strongly-worded resolutions at enthusiastic public gatherings and then going away, and straightway forgetting what manner of resolutions we have made.

This has led me to look through the resolutions of the Conference and to inquire what has been done in regard to the Memorial to the Throne on the Relation of Christian Missions to the Chinese Government, also in regard to Work for the Deaf and Dumb and several other subjects.

The sectional incohesiveness of the Societies of Protestantism, whilst encouraging individual and independent action, may diminish or endanger the possible power of united and corporate movement. It is well therefore, whilst avoiding a mere mechanical uniformity, to foster, in the intervals of mission-

ary conferences, that spirit of harmony and power which frequently finds expression on such occasions, and this may sometimes be best accomplished by carrying into effect the resolutions formed when such a spirit has rested upon us.

Yours faithfully,

DAVID HILL.

## Editorial Comment.

ALTHOUGH we have this month again printed extra pages of the RECORDER we have been reluctantly compelled to leave over until next issue several important items. It would greatly facilitate us in issuing the RECORDER up to date if communications of importance to the missionary body were sent in before the 20th of the month.

AMONG the items unavoidably crowded out is the list of contributors and amount of contributions to the presentation Testament. We are pleased to note that up to May 23rd \$265.60 has been sent in. Book Table notices do not appear this month, but we trust that the delay will not prevent friends from sending for the helpful work, 福音輯訓, prepared by Rev. S. B. Drake, of the English Baptist Mission. It may be had at 14 cents per copy.

THE warm weather has again set in, and we hope that all our interior brethren and sisters and their little ones will be kept in health and strength during the summer. We trust also that those who are able to take a summer's holiday at the outports, or elsewhere, may find blessing in the change, and be a means of blessing to all the new friends they make and old friends they meet.

WE are sure that Rev. G. T.

Candlin's sermon on "Good Tidings of Great Joy—to all people" will be appreciatively read. We were reminded of what Mr. Candlin said regarding the Saviour of the world, as we bade good bye to a number of friends leaving in the tender to join the Canadian Pacific steamer at Woosung. Our parting salutes to our friends were individually directed, but as the distance between the jetty and the steamer widened the whole group of friends was included in our parting salute. And so, as our Lord ascended to heaven, His outstretched arms would benedictively cover His disciples, but as He ascended higher the whole world would be embraced in His parting blessing.

ACTING probably under pressure from the diplomatic body in Peking the Imperial government has caused the proclamation, which we may call the Royal Toleration Act, and which was first issued some two years since after the death of Messrs. Argent and Green, to be again posted in Hankow and surrounding country and along the Yang-tze. No mention, however, is made of the Sung-pu affair; it being simply the former proclamation reserved. Good will doubtless be done by it, but it is hardly the reparation that could have been hoped for.

WORK is going on apace at the Presbyterian Mission Press with

the presentation copy of the New Testament for the Empress-Dowager on her sixtieth birthday. It is to be printed from the largest size moveable type on foreign paper, with border of gold. The size of page will be  $9\frac{1}{2} \times 13$  in., and every care has been taken to make the work attractive and suitable. Money is coming in from all quarters, and while we have not consulted the treasurer we have no hesitation in saying that all the funds will be needed that can be raised. *Bis dat, qui cito dat.*

Acting under a commendable impulse the British and Foreign and American Bible Societies have determined to issue conjointly with the foregoing an Imperial edition of the New Testament, printed with the same type, with the same size of page, but with vermillion

instead of gold border. The edition is not a large one, and doubtless will be readily taken up.

It is with great pleasure that we hear of the extensive revival work which has been going on in North China, notably in Peking, T'ungchow and Tientsin. Dr. Sheffield gave a very interesting account of the work in T'ungchow in our last number. The Rev. C. F. Reid, of Shanghai, recently visited the north and came back with glowing accounts of what he there saw and heard. Professed Christians had been greatly aroused, while some who were only nominally Christians had been soundly converted; as a result many had been brought in from without. May there be like blessing in all our mission fields.

---

## Missionary News.

### REVIVAL MEETINGS IN PEKING.

Hundreds of people have been greatly stirred in Peking by the simple Gospel story. No one here can doubt our duty to expect large things in the line of religious work. The providential agent is the Rev. J. H. Pyke, of the Methodist Mission, who has returned from the home land, bringing a great blessing with him. He himself has recently passed through a marked spiritual experience, by which he came out into the full liberty of the Gospel. His words are spoken with the conviction of certain knowledge, and his message comes with power. At the M. E., London, American and Presbyterian Missions he has conducted meetings on the general lines of such work at home, and great success has attended his labor. His simple, practical talks have wonderfully moved the hearts of the people. They have responded nobly to all his appeals, showing

great appreciation of the message delivered and developing a spiritual hunger, of which we little dreamed. The Chinese heart is certainly as susceptible as that of the Anglo-Saxon to the appeals which come from a warm, loving heart. Confession of sin followed. Old feuds were healed. Restoration of stolen property followed. The Chinese were worse than we had thought, but the entrance of living truth helped them to dump the whole vile mass and start out into the new life. It was a glorious sight to see. The Chinaman can be moved. Despair had almost atrophied our faith. The wheels of activity dragged. But thanks be to God the air is clearer now, and never was Christian work more delightful and the heart more buoyant. Has the time not come for us to expect general awakenings in our large centres of Christian work? Are we ready?

W. S. AMENT.

METHODIST NEW CONNEXION (ENGLISH METHODIST) MISSION  
ANNUAL MEETINGS.

The annual meetings of the above mission were held in Tientsin on March 28th and following days; the Rev. J. Innocent being chairman and Rev. J. K. Robson secretary. The reports of the various circuits and departments of the mission were presented by brethren in charge of them and were forwarded by the secretary to the Home Board.

In the Tientsin circuit (Rev. G. T. Candlin, Supt.) special attention is being paid to school work; a large number of youths coming under Christian influence in the intermediate and junior schools; during the year there have been fourteen baptisms in Tientsin, and an increase of members is reported.

In the Shantung circuit (Rev. J. Robinson, Supt.) good work has been done; much itineration being necessitated by the nature of the field, which occupies chiefly the Lao-ling, Yang-hsin, Chou-hua and Hin-min-hsiens of Wu-tung Fu. 173 baptisms are reported from this circuit as the result of the year's work.

In the K'ai-p'ing circuit (Rev. F. B. Turner, Supt.) new ground is being broken up; the Churches are becoming more vigorous, and a new station has been opened through the gift of a chapel, rent free, for ten years by a local member. This circuit, which occupies the prefecture of Jung-p'ing Fu and adjacent districts, reports thirty-one baptisms during the year and an increase of thirty-five members.

In the Tientsin Theological Institution (Rev. J. Innocent, Principal) fourteen men have been studying during the year, and the results of their examinations gave great satisfaction to the meeting; the earnest labours of the late Rev. W. N. Hall, advocating the establishment of this Institution, are

now bearing fruit in the thorough equipment of men for the work of the ministry, almost all the members of the native preaching staff being graduates from this college.

The medical work in Lao-ling, under the care of Dr. F. W. Marshall, continues to flourish, and is yearly overcoming more fully the prejudices of the people against Christianity; 10,059 attendances of patients have been registered during the year; a large number of serious operations have been successfully performed, and a new women's ward has been built and added to the hospital premises at a cost of \$342 through the generous labours of Mrs. Innocent, of Tientsin.

The medical work at K'ai-p'ing (Tong-shan) has only very recently been opened by Dr. W. W. Shrubshall; action was taken at the last annual meeting with a view to commencing medical work in this place; by June drugs and instruments had arrived, and during the succeeding eight months during which the work has been carried on there have been over 4000 attendances of patients in the dispensaries or the adjacent hospital.

In connection with their medical work the mission is indebted to local residents in Tientsin and K'ai-p'ing for most generous assistance; in Tientsin the sum of \$932 was subscribed towards the support of the Lao-ling Hospital, in addition to the amount raised by Mrs. Innocent for the women's ward mentioned above; in K'ai-p'ing local residents, both foreign and Chinese, have contributed in aid of the hospital work to the extent of \$410, and the entire cost of the ward furniture, operating table, etc., has been met by the labours of Mrs. Turner, of Tong-shan. It should be mentioned that the whole initial expense for drugs, instruments, appliances and dispensary fittings was met by the generosity of an anonymous donor in England.

The Report of the Theological Committee showed the satisfactory progress of those who, under its auspices, are annually examined; fourteen preachers on probation, thirteen students in the Theological Institution and five candidates for the Institution or preaching staff were examined by the Theological Committee upon previously arranged courses of study, embracing amongst other subjects Christian Theology, Scripture History, Church History, Biblical Exegesis, Christian Evidences and Chinese Classics; the results were creditable; preachers gaining an average of 68 per cent in all subjects, students an average of 73 per cent and candidates an average of 55 per cent.

Four new preachers were appointed to the staff of brethren on probation, three of whom are from the Institution, and three brethren were accepted as theological students.

It was decided by the meeting to develop and extend the school work in various parts of the mission and to effect the purchase of premises in two important stations where work is already going on.

Plans of Memorial Chapel to the memory of the late Rev. G. M. H. Innocent were presented to and accepted by the meeting, and it was decided to erect the building in the city of Yang-hsin, which stands in the midst of a cluster of Churches connected with the Shantung circuit.

Since the return of the lady agent to England, mission work amongst women and girls has been vigorously prosecuted by the voluntary labours of Mrs. Innocent, Mrs. Robinson and Miss Innocent in Tientsin, and Mrs. Hinds in Shantung; their efforts being supplemented by those of a number of female native helpers, several of whom are voluntary workers.

It is proposed to establish as soon as possible a Mission Provident

Society for the assistance of preachers laid aside by age or infirmity and to make some provision for widows of preachers on the death of their husbands.

Steps are being taken to establish a course of medical training for promising young men with a view to their ultimate appointment as assistants to our medical missionaries or their designation to the charge of small local dispensaries in the various circuits.

It was a source of great regret to the brethren that the term of Dr. Shrubshall's first period of service in China will end in a few months, and a most hearty resolution was passed appreciative of his earnest and eminently successful labours in Shantung and K'ai-p'ing and wishing him a safe voyage to England and a speedy return to this country.

In view of the furlough of Dr. Shrubshall the Local Committee in China and the Home Board in England have for some months been endeavouring to make arrangements for the temporary supply of his place, but as yet without success; it is hoped that means will be found of continuing in some way the very promising work in K'ai-p'ing during the doctor's absence.

The attention of the meeting was largely occupied with the careful consideration of a new code of rules by which some new elements are introduced into the mission administration; these rules were passed, and it was decided to translate them into Chinese and distribute them in all our Churches.

Appended is an abstract of the statistical returns of the Mission for the year ending Feb. 28th, 1894.

A warm vote of thanks to the hosts who kindly entertained the delegates, and also to the chairman, brought the proceedings to a conclusion.

Totals { Feb. 28th, 1894	K'ai-p'ing	Shantung	Tientsin	Chronicles.	
				Chapels.	
86	7	73	6	2	Missionaries.
8	2	4	6	6	Native Preachers.
43	6	31	1	1	Local Preachers.
14	...	13	121	9	Members.
1542	120	1301	490	14	Probationers.
562	63	173	24	6	Baptized during y'r.
218	31	24	14	14	Schools.
34	4	...	14	14	Students.
14	...	...	113	113	Scholars.
377	44	220			

FRANK B. TURNER.

K'ai-p'ing, May 1, 1894.

## REVIVAL IN FOCHOW.

We have had a most gracious revival, which lasted eighteen nights, and still goes on in the hearts of the people, though the meetings have closed. The first three nights it rained hard, and the attendance was small; only the theological students, a few from the college and two or three missionaries being present. The meetings were enthusiastic from the first; considerable preparatory work having been done among the theological students.

The Holy Spirit was present, and all felt His power and were willing to take any part or perform any task laid upon them. The first night every one in the Church, except two, came to the altar to consecrate himself to God's service, and thus it continued from

night to night till the weather cleared and the attendance was large, when there was not room for all who desired to kneel at the altar. Several nights as many as fifty were seeking either pardon or purity, so when the altar and surrounding space were filled others kneeled at their seats. Prayers of confession and earnest pleading for mercy were heard in all parts of the room, several praying at once.

When opportunity was given for testimony no time was lost. Sometimes five or six would rise together, and I had to indicate who should speak first. The last night was a jubilee service, at which ninety-two persons spoke in thirty-five minutes; besides, there was considerable singing interspersed.

One hundred and seven persons were reclaimed or pardoned, and the evidences of genuineness were as great as could be desired, a joyous, happy face and definite testimony as to what had been wrought in their souls. There were several cases of bitter penitence which, I think, is rare among the Chinese. With some the struggle lasted only a little time, when peace and joy would fill the heart; with others it lasted several days, with sleepless nights, but at last the clouds would burst and the sun-light of God's redeeming love would flood the waiting soul.

That the work was thorough is more and more evident as the days pass by. In my daily intercourse with the theological students, and the exceeding joyfulness with which they tell the good news to others, it is easy to see a great change has taken place in many of their hearts. But no greater work was accomplished than among the students of the Anglo-Chinese College, some of whom were among our brightest Christians before. Since the meetings closed the older students have special services for

the instruction of new students in Christian doctrine. Sunday afternoons they have Sunday schools for heathen children in the various Churches and day-school buildings. They also do considerable preaching in the villages, and in order to be better prepared for these services they have invited Mr. Miner, one of the professors in the college, to give them special instruction in the preparation and delivery of sermons.

It will doubtless be a surprise to many to know that most of these persons were members of the Church, and some recognized as among our best Christians, and more surprising still that not a few were theological students. Some professed to be reclaimed, having grown cold and lost the evidence of pardon, but the majority testified they had never been forgiven, and were ignorant of the joys of salvation. I must confess it was a surprise to me, and yet I was somewhat prepared, since in similar meetings last conference several preachers found great joy such as they had never experienced before.

I fear a great many Church members in China have only renounced idolatry to accept Christianity as a system. It has been a change of head, and not of heart; having failed to realize it as a new life and power in the soul. We often hear it said the Chinese do not have such sorrow for sin and joy in salvation as appear in Christian lands, and the explanation usually given is that in the absence of truth they ignorantly worship idols, and when they accept the Gospel they do it as little children, and hence are not conscious of being great sinners in the sight of God. In so far as we have neglected to show them they are rebels against God, needing repentance and pardon through Jesus Christ, our work has been a failure. What many of our members need is just such preaching and exhorta-

tion as nominal Christians and sinners need in the home lands. There is a great work to be done in the Church as well as out.

REV. J. H. WORLEY, Ph. D.

COPY OF MEMORIAL PRESENTED TO  
THE ROYAL COMMISSION ON  
OPIUM BY BRITISH MISSIONARIES  
IN CHINA OF TWENTY-FIVE OR  
MORE YEARS STANDING.

We the undersigned British missionaries representing different societies labouring in nearly every province of China, and having all of us had for many years abundant opportunities of observing the effects of opium-smoking upon the Chinese people, beg to lay before the Royal Commission on Opium the following statement of facts in reference to this question:—

(1) We believe it to be a fact established beyond possibility of reasonable doubt that the consumption of opium in China is exerting a distinctly deteriorating effect upon the Chinese people, physically, socially and morally. Statements to this effect have been repeatedly made in Blue Books and other official documents on the authority of British officials of high standing, and they are entirely corroborated by our own personal observation. The Protestant missionary body in China has twice, by its representatives assembled in conference, and including men of various nationalities and of many different Churches, unanimously passed resolutions condemning emphatically the use of opium by the Chinese for other than medicinal purposes, and deploring the connexion of Great Britain with the opium trade. (See "The Records of the Missionary Conference held at Shanghai" 1877, and ditto 1890).

(2) It is a fact which cannot be reasonably disputed that the conscience of the Chinese people as a whole is distinctly opposed to the opium habit. It is continually classed in common conversation

and in books with fornication and gambling. Sir Rutherford Alcock, some time Her Majesty's Minister in China, when examined before a Committee of the House of Commons, spoke of "the universality of the belief among the Chinese that whenever a man takes to smoking opium it will probably be the impoverishment and ruin of his family, a popular feeling which is universal both amongst those who are addicted to it, who always consider themselves as moral criminals, and amongst those who abstain from it." (See Report, East India Finance, 1871 (363), page 275, 5733). We ourselves have never met with Chinamen who defended the practice as morally harmless, but we have heard it unsparingly condemned by the Chinese, times without number. The missions with which we are respectively associated invariably refuse to admit opium-smokers to Church membership, but in so doing they are only acting in accordance with the general sentiment of the Chinese, Christian and non-Christian alike, which always stigmatizes the habit of opium-smoking as vicious.

(3) It is a fact that the opium trade, though now no longer contraband, is highly injurious, not only to China but also to the fair name of Great Britain. The past history and the present enormous extent of the opium trade with India produces, as we can testify from personal experience, suspicion and dislike in the minds of the Chinese people towards foreigners in general. On the other hand, the attitude of hostility towards opium, which foreign missionaries are known to maintain, is approved and duly appreciated by the Chinese of all classes as we have often found in our intercourse with the people.

(4) It is an indisputable fact that the opium imported from India is neither required for medicinal purposes in China nor gene-

rally used for these purposes, and hence we regard the importation as being wholly prejudicial to the well-being of the Chinese people.

In view of these facts the undersigned venture respectfully to express the earnest hope that the Royal Commissioners will embody in their Report a united recommendation to Her Majesty that the Indian government should immediately restrict the Indian production of opium to the supply of what is needed for medicinal purposes in India and elsewhere. With our long and sad experience of the injurious effects of opium consumption on the Chinese people we cannot but feel the gravest apprehensions as to what the effects of the opium habit in other lands are likely to be. We are quite aware that some medical and other testimony has been given in India, designed to show that the consumption of opium by the peoples of India is not accompanied with the same disastrous consequences that we have all witnessed for ourselves in China, but we are glad to know that strong testimony has also been given in India of a contrary kind, for we are of opinion that a longer and wider range of experience will certainly show that opium is as injurious to *all other races* as it has been proved to be to the Chinese. Opium is rightly classed in England amongst dangerous poisons, and it is so regarded in other countries, and we cannot believe that what is a dangerous poison to the greater part of the human race acts only as a harmless stimulant on other parts of the race. We are convinced that if ever the day should come when opium is as widely consumed in India as it is now in China the result will be as lamentable there as we know it to be here.

In submitting this memorial, which we believe expresses the opinion of nearly every Protestant

missionary in China, without distinction of nation or Church, and of the whole native Protestant Christian community, consisting now of several tens of thousands of persons, we beg to say that we are actuated by feelings of the deepest loyalty to Her Majesty the Empress of India and by the most profound desire for the truest welfare of her Indian dominions, not less than by the desire to see the curse of opium removed from China. We hold as beyond all shadow of doubt the conviction that thrones and dominions are established by righteousness, and that any source of revenue, however large, that is morally indefensible, tends only in the end to the weakening of the empire and the impoverishment of its resources.

(Signed)

- |                             |  |        |
|-----------------------------|--|--------|
| J. S. BURDON,               | Bishop of Victoria, Hongkong.              | (1853) |
| G. E. MOULE,                | Bi. of the Ch'ch of Eng. in Mid-China.     | (1858) |
| WM. MUIRHEAD,               | Chairman, L. Miss. Society, Shanghai.      | (1847) |
| J. CHALMERS,                | London Missionary Society, Hongkong.       | (1852) |
| J. HUDSON TAYLOR, M.R.C.S., | General Director, C. I. M., Shanghai.      | (1854) |
| GRIFFITH JOHN,              | Chairman, L. Miss. Society, Hankow.        | (1855) |
| J. MACGOWAN,                | London Missionary Society, Amoy.           | (1860) |
| H. L. MACKENZIE,            | Presby. Ch'ch of England Mission, Swatow.  | (1860) |
| ARTHUR E. MOULE,            | Archdeacon at Shanghai, Ch'ch M. S.        | (1861) |
| JOHN R. WOLFE,              | Archdeacon, Ch'ch M. S., Foo-chow-foo.     | (1862) |
| DAVID HILL,                 | W. M. S., Chairman of Wuchang District.    | (1865) |
| EVAN BRYANT,                | London Missionary Society, Peking.         | (1866) |
| G. OWEN,                    | London Missionary Society, Peking.         | (1866) |
| J. W. STEVENSON,            | China Inland Mission, Shanghai.            | (1866) |
| JAMES SADLER,               | L. M. S., and Pastor of Union Ch'ch, Amoy. | (1867) |

OFFICIAL PROGRAMME OF THE ARIMA  
CONFERENCE, 1894.

(As finally settled by the Board of  
Managers).

Sunday, 5th August.

10. a.m. Divine Service, with sermon  
by the Rev. G. H. Pole, of the Church  
Missionary Society, Osaka.

7.30 p.m. Divine Service, with sermon,  
by the Rev. H. T. Graham, of the U. S.  
A. Presbyterian Mission (South), Taka-  
matsu.

Monday, 6th August.

10—10.45 a.m. Bible Study, by the  
Rev. H. D. Page, of the American Epis-  
copal Mission, Osaka.

10.45—11.30 a.m. Paper and Confer-  
ence on "*Christ our Pattern*," to be  
opened by Mr. C. M. Bradbury, Ph. D.,  
of the American Methodist Episcopal  
Church (South), Kobe.

Tuesday, 7th August.

10—10.45 a.m. Paper and Conference  
on "*Missionary Work in Chekiang  
Province*," to be opened by the Rev. J.  
N. Hayes, of the American Presbyterian  
Mission (North), Soochow.

10.45—11.30 a.m. Paper and Confer-  
ence on "*Woman's Work in the Che-  
kiang Province*," to be opened by Mrs.  
Parker, of the American Methodist  
Episcopal Church (South), Soochow.

Wednesday, 8th August.

10—10.45 a.m. Bible Study, by the  
Rev. B. W. Waters, of the American  
Meth. Epis. Church (South), Hiroshima.

10.45—11.30 a.m. Paper and Confer-  
ence on "*Christ our Sacrifice*," to be  
opened by the Rev. J. B. Porter, of the  
American Presbyterian Mission (North),  
Kyoto.

Thursday, 9th August.

10—10.45 a.m. Paper and Conference  
on "*The Growth of the Christian Church  
in Japan and the Development of its  
Spiritual Life*," by the Rev. A. D. Hail,  
D.D., of the Cumberland Presbyterian  
Mission, Osaka.

10.45—11.30 a.m. Paper and Confer-  
ence on "*Woman's Work in the Evange-  
lisation of Japan*," by Miss Adelaide  
Daughaday, of the American Congrega-  
tional Board Mission, Tottori.

Friday, 10th August.

10—10.45 a.m. Bible Study, by Mr.  
Edward Evans, of Shanghai.

10.45—11.30 a.m. Paper and Confer-  
ence on "*Christ our Leader*," to be  
opened by the Rev. W. Wynd, of the  
Baptist Missionary Union, Osaka.

Saturday, 11th August.

10—10.45 a.m. Bible Study, by Mr.  
Edward Evans, of Shanghai.

10.45—11.30 a.m. Paper and Confer-  
ence on "*Christ our Life*," to be opened  
by the Rev. R. E. McAlpine, of the  
U. S. A. Presbyterian Mission (South),  
Kobe.

Sunday, 12th August.

10. a.m. Divine Service, with sermon  
by the Rev. C. F. Reid, D.D., of the  
American Methodist Episcopal Church  
(South), Shanghai.

7.30 p.m. Consecration Service, with address by the President of the Conference.

*Note.*—1. A prayer meeting, lasting half an hour, will be held daily from Monday to Saturday mornings at half-past six o'clock.

*Note.*—2. A devotional meeting, lasting one hour, will be held daily from

Monday to Saturday evenings at half-past seven o'clock. The subjects and names of conductors of these meetings will be published at Arima before the opening of the Conference.

G. H. POLE,

*Hon. Sec. to the Board.*

Osaka, 10th May, 1894.

## Diary of Events in the Far East.

*April, 1894.*

*2nd.*—According to an Imperial edict the Throne has consented to the plan of H. E. Hsü Chên-wei, Director-General of the Yellow River, to establish a River Conservancy Bureau at Lu-kou-ch'iao, near Peking, under the presidency of Chow Fu, Provincial Judge of Chihli, with special reference to the Yung-ting river and the Grand Canal which connects with it. The annual sum of Tls. 60,000 is also ordered to be paid for river works, commencing from 1895, by the Board of Revenue at Lu-kou-ch'iao. One hundred and twenty stations are also ordered to be built about the Yung-ting river for the observance of the safety of the banks.

*May, 1894.*

*1st.*—The following is the number of successful candidates for the *chinshih* or metropolitan degree at the grace examinations for 1894, which began ten days ago at Peking. The number of competing *chujens* is 6,486. Of this number a little less than 5 per cent have succeeded, or 320 men. The following is the order of the provinces from which the new *chinshih* hail, in respect to numbers:—Kiangsu 25, Chekiang 25, Chihli 24, Shantung 22, Kiangsi 22, Fukien 20, Honan 17, Anhui 17, Kuangtung 16, Shensi 14, Hupeh 14, Szechuan 14, Hunan 13, Kuangsi 13, Yunnan 12, Kweichow 11, Shansi 10, Kansu 9, Manchus 9, Mongols 4, Chinese Bannermen 4, Fengtien 3, Formosa 2.

—A London telegram says that in the *modus vivendi* between Russia and China regarding the Pamirs, Russia has made large concessions, and engages not to push troops into the disputed territory until a final treaty has been concluded.

*7th.*—The pestilential disease which began in Canton appears to become worse day by day. It is now spreading to Honam and Fatsan, where, although not many fatal cases have been reported,

the inhabitants are in a very alarmed state of mind. The authorities have issued proclamations prohibiting the slaughter of pigs and the capture of fish. The symptoms are described as follows:—“With or without premonitory warning in the shape of malaise or chill there is a sudden onset of fever rising to 105°, or over. There is much headache and cerebral disturbance, accompanied by stupor. In from 12 to 24 hours a glandular swelling occurs in the neck, armpit, or groin, rapidly enlarging to the size of a fowl's egg; it is hard and exceedingly tender. With or without a decline of the fever the patient sinks deeper into a condition of coma and dies usually at the end of 48 hours or sooner. If six days are reached recovery is hopeful. The glandular swelling shows no signs of suppuration. In some cases epistaxis or vomiting of blood occurs; petechiæ appear in a few cases, but no regular eruption. Such are, briefly, the symptoms at the beginning of the disease.”

*14th.*—Telegrams received yesterday from Hongkong announce that the drought there continues, and that the epidemic which has been raging at Canton, the black plague, has broken out amongst the Chinese in the colony, and Hongkong has been declared an infected port for one month.

—A fortune-teller at Canton, having given out that the prevalent plague in that city would die away with the approach of the spring solstice the people of Canton, in order to deceive the gods of sickness, made the 1st day of the 4th moon (5th May) their New Year's Day; every ceremony by which the day is celebrated being gone through with scrupulous exactitude. The local authorities also assisted, in order to keep up the illusion.

*26th.*—A telegram received from Hongkong reports:—

"Total deaths, 341; admissions to-day, 18; deaths, 19; under treatment, 73. Three hundred men of Shropshire regiment, in addition to sanitary officers, are employed in a house-to-house visitation. Chinese are leaving the colony in large numbers. Great excitement prevails amongst the Chinese, but no outbreaks have taken place. A gun-boat is stationed off Taipingshan. At Canton offensive placards have been posted

respecting the treatment by the Hongkong medical officers of plague patients. The Governor wired to the Consul, who is demanding the removal of the placards. At the meeting of the Sanitary Board this afternoon Mr. Francis, Chairman of the Plague Committee, said he thought he could congratulate the Board that they had succeeded in getting a grip of the disease and that they were now stamping it out."

## Missionary Journal.

### MARRIAGES.

- At Shanghai, 12th April, Mr. A. W. GUSTAFSON, to Miss FRIDA ANDERSON; also, Mr. A. RYDBERG, to Miss NORDSTRÖM, all of C. I. M.
- At Shanghai Cathedral, on April 24th, by Rev. W. W. CASSELS, B.A., and Rev. H. C. HODGES, M.A., Dr. F. HOWARD TAYLOR, to Miss GERALDINE GUINNESS, both of C. I. M.
- At Chinkiang, April 25th, before U. S. Consul, Mr. Z. C. BEALS, to Mrs. L. CASSIDY, both of the International Missionary Alliance.

### BIRTHS.

- At Chentu, West China, on 9th March, the wife of B. L. CARRIGHT, M.D., of Methodist Episcopal Mission, of a son.
- At Han-chong Fu, on the 13th March, the wife of Dr. WILSON, C. I. M., of a daughter (Amy Gertrude Wilson).
- At Ch'eng-ku-hsien, Shensi, April 4th, the wife of the Rev. ALBERT HY. HUNTLEY, C. I. M., of a daughter.
- At Fou-cheng, on 13th April, the wife of Rev. P. MATSON, American Swedish Mission, of a son.
- At Foochow, on 23rd April, the wife of Dr. H. N. KINNEAR, A. B. C. F. M., of a daughter.
- At Ningpo, on the 21st April, the wife of the Rev. J. C. HOARE, of a daughter.

### ARRIVALS.

- At Shanghai, April 24th, Miss E. BOARDMAN, for Presby. Mission (South) and Dr. and Mrs. FARIES and two children (returned), of Amer. Presby. Mission, Shantung.
- At Shanghai, 26th April, Rev. J. KEERS, for Irish Pres. Miss., Manchuria.
- At Shanghai, for Canton, 12th May, Dr. and Mrs. J. G. KERR, of American Presbyterian Mission.
- At Shanghai, 17th May, Rev. and Mrs. J. WALLEY (returned), for Methodist Episcopal Mission, Chungking.

At Shanghai, May 21st, Messrs. T. A. P. CLINTON and R. W. MIDDLETON, from Australia, for C. I. M.

### DEPARTURES.

- From Shanghai, 22nd April, Mrs. COULING and two children, of English Baptist Mission, Shantung, for England.
- From Shanghai, April 26th, Mr. and Mrs. W. F. LAUGHTON and four children, Mr. and Mrs. H. N. LACHLAN, Mrs. COULTHARD and two children, Misses GRABHAM, J. W. RAMSAY and BASTONE, Rev. and Mrs. W. W. CASSELS and children, Mr. and Mrs. T. M. JAMES and four children, all of C. I. M., for England.
- From Shanghai, April 27th, Miss L. G. HALE, of M. E. Mission, Tientsin, for U. S.
- From Hongkong, 3rd May, Rev. and Mrs. CHALMERS, and Dr. and Mrs. SWAN and family, American Presbyterian Mission, for U. S. A.
- From Shanghai, May 5th, Misses ROBERTSON and UNDERWOOD, of C. I. M., for England; also Mrs. EDWARD EVANS, of Missionary Home, Shanghai, and two children; Mrs. JELLISON and family, Methodist Episcopal Mission, and Rev. C. and Mrs. LEAMAN and two daughters, American Presbyterian Mission, for U. S. A.
- From Shanghai, 12th May, Rev. W. H. CURTISS and two children and Mrs. PILCHER, and child, of Methodist Episcopal Mission, for U. S. A.
- From Shanghai, 26th May, Rev. G. A. STUART, M.D., wife and family, of M. E. Mission; Dr. and Mrs. E. WOODS and child, American Presbyterian Mission (South); also Miss ANDERSON, Rev. and Mrs. J. MURRAY, and family American Presby. Mission, and Rev. and Mrs. J. GOFORTH and family, and Dr. and Mrs. McCLEURE and family, Canadian Presby. Mission, for U. S. A.

